

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

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THE HILL OF HOPE

The Rev. L. W. Rupp Writes of Superintendent F. W. Kohler and the Passavant Homes for Epileptics

JOSEPH S. SEAMAN, the benefactor of the Old People's Home at Zelenople, Pa., had a brother, William, Sunday school superintendent of the Shields Presbyterian Church. Hanging on our own parlor wall is a gold-framed picture which went on their Golden Wedding Day from the Home family to Uncle William and Aunt Henrietta Seaman. After they had no further need for earthly goods, and their effects were being distributed, the Golden Wedding picture was given back, and in course of transfer came up to its present place of honor and memory, the parsonage wall.

So long as he was able, Uncle William Seaman gave an annual address to the family at the Passavant Memorial Homes for the Care of Epileptics, at Rochester, Pa. The value of these addresses from certain viewpoints is not the argument at the moment. Superintendent F. W. Kohler would receive Mr. Seaman, arrange for his coming, and very graciously assemble the family in the meeting place on the second floor of the laundry building, which before the building of the chapel was the most suitable place for such services as the Home possessed. One of these little journeys made by Mr. Seaman, shared by a few of us who were invited to go with him, was the occasion when some of us first glimpsed the spirit and work of Superintendent Kohler.

Harvest on the Hill

Today, August 17, 1937, another journey has been made to "The Hill of Hope" on which the epileptic home stands, and it was again a "first journey," the first visit with Dr. Kohler's personality absent.

The drive down to Rochester through Butler and Beaver counties, led past rich harvest fields, and everywhere the signs of an ample ingathering. It is a good year through this country. Wheat has threshed out better than forty bushels to the acre. Most other crops are equally good. The plain truth is that on many farms the barns have not been sufficient to contain the product of the fields as God has favored the sower with good return. Driving along, a little story came to mind concerning the quality of the more excellent grain.

It seems that someone who knew not too much about farm life went out with the farmer to look over a field of wheat which was ripe for the reaping. Said this visitor: "Look how fine and straight and tall these proud heads here stand. Surely they will be the best heads, much better than these others which bend over and hang

so low." But the farmer gathered some of each and said to this foolish one: "Look at these and see how little you understand. These stalks that stand so straight and high and proud are empty-headed; they have nothing in them but arrogance and boasting. Look now at these other heads which bend so low in their modesty. These humble and modest stems are filled with the best and most perfect heads of wheat."



DR. F. W. KOHLER

Father Kohler was given the joy of a great day on Thursday, the twelfth, when he could be present and take part in the laying of the cornerstone of "Kohler Hall," the new \$70,000 building in process of erection at the Homes. On Sunday morning Superintendent Bernard Fetterly came to his house to take him, as custom was, to the morning worship at the Home. There were his clothes laid out, but as they went into his room to waken him they found that the Lord of the Harvest had come before them to the Hill of Hope.

The Room in Monaca

Saturday, within a few hours of his death, Dr. Kohler had groped his way to the telephone in the next room and called a number, which was answered in a room of the Bimber homestead in Monaca (Phillipsburg, by the way, in those days when Dr. Henry Eyster Jacobs began Thiel College's history there). Miss Marie Bimber's was the voice that answered that call, and the ensuing conversation was the last significant conversation the good Doctor engaged upon.

It has always been emphasized in references to those institutions with which Dr. William Alfred Passavant's name has connection that faith in God and dependence upon His support through prayer and calm assurance has been the secret of the unfailing prosperity attending this work.

But it is also true, and clearly seen by those "in the know," that the associates of Dr. Passavant, and latterly with Dr. Kohler, have kept the vital history to themselves. And when Dr. Kohler fell on sleep in his room on the Hill of Hope the confidential story of his work and of the epileptic homes as well has had a seal put upon it which those knowing him best will respect and leave unopened. Other hands than ours will report "officially" on Dr. Kohler's life, the programs attendant upon last Thursday's cornerstone laying, and the funeral services held at his house on Jefferson Avenue in Rochester.

But for the real thing, and the spirit behind it all, you need to go if permitted

into such places as the room in Monaca into which that last telephone call came, and where a great many of the confidential matters of greater importance to the success of this institution are now sealed in memory of the confidential friends the Doctor had, such as Miss Bimber.

The Spirit of Service Continues

It will not break confidence to say that the same spirit which moved through the past history of the Passavant institutions has not died with the group of men and women who worked with the two Passavants, Father William and Son William, Dr. Kohler, and the others. Among these were such men as Revere F. Weidner, Henry Warren Roth, Edmund Belfour. They are not left without a succession. We find Dr. White and Mrs. Richter at Zelenople. And if you perchance sit with

(Continued on page 25)

KNOWN AND LOVED

H. H. Bagger, President of the Pittsburgh Synod, Pays Tribute to Dr. Frederick W. Kohler

IN DR. KOHLER not only the family of epileptics at the Passavant Memorial Homes but the entire Pittsburgh Synod had a true spiritual father. His entire long ministry of fifty-six years was spent as a member of that body. To the older men he stood as one who had distinguished himself even in their day by his home mission activity, as a pastor in the Beaver Valley and Nova Scotia, and as the synod's missionary superintendent for a period of years in the nineties. To the younger men he was better known as the superintendent of the Homes at Rochester, Pa. But to all he seemed in the mellow years of his later life the exemplification of all that is meant by "a father in Israel"—gracious, kindly, a consecrated workman, a ready counselor, a friend of God and of all God's children. His presence was as a benediction.

Dr. Kohler was of the true Passavant tradition—a man of clear vision, of studied and determined action, of simple faith, taking each day's task as it came but planning and praying with heart and mind toward the future. It is a matter of special justification to us all, as it seemed to be to him, that he was able to be present at and participate in the laying of the cornerstone of the new \$70,000 building for women patients just a short three days before his call came to go to the Father. The building, named from the beginning "Kohler Hall," by action of the Board of the Homes, can add but little lustre to the glowing memory he has left in the hearts of those who knew and loved him.

August 21, 1937.

Officers of The United Lutheran Church

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SEMINARIES ARE IMPORTANT

By Dr. Paul H. Roth, President of Northwestern Seminary, Minneapolis, Minn.

EDUCATION DAY is approaching, recalling to our attention colleges and seminaries of the church. But we all need education; we need to be educated on the nature of education. Many people's idea of education was well hit off by C. K. Chesterton in the words, "We don't know what we believe, but let us hand it down to our children." If education is of any account, it is because we have something to teach. It is not important because we have methods, apparatus, credits, diplomas, bachelors' and doctors' degrees, fraternity pins and scholarship buttons. Education is important because we have something to teach, and when we realize that that something is the pearl of great price, then education will mean something great to us.

We of the United Lutheran Church have in Canada and the United States ten theological seminaries, ten schools whose business it is to teach theology to the coming pastors of our congregations. No work can possibly be more important than theirs. Not to realize this is not to have grasped the nature and reality of the faith we profess. For from these schools come the men who preach and interpret the faith to us. As the schools go, so goes the church.

Interest Due

If this is so, everyone of us ought to be deeply interested in our seminaries, and especially should everyone be deeply interested in the particular seminary that serves his part of the church. The seminaries ought to be brought close to the people, and the people ought to be brought close to the seminaries. To the average layman, however, the seminary suggests the cloister, and the word "theology," dry preaching. For this abnormal and wrong condition there is fault on both sides. But the condition must be made right, for seminaries that are not in close touch with the church's life will become scholastic and lack the sense of reality, while congregations that have lost touch with the schools not only betray indifference to basic matters but will find that they are not going to get the kind of pastors that can meet their needs in the world that ordinary people live in.

Dr. Oman illumines the point with a story. The minister had given a long-drawn-out exposition of Colossians. "The Colossians," said a good old farmer, "must have been very clever folk. If, as we were told, the epistle was just a letter written to be read to them, I suppose they would understand it when they heard it, while we have been three months at it, and don't understand it yet." Seminaries in close touch with the people don't produce preachers like that.

Everybody's Need

What the world needs today and every day is the Word of God. To give that Word an effective hearing is the task of the seminaries. It is not enough to distribute Bibles; it is not enough even to get men to read the Bible. The Bible can do its work only when it is understood and appropriated as God's Word. And since, for whatever reason the Bible is dumb and dead to so many people, there is nothing more needed than the kind of minister who can interpret the strange, deep, powerful words in terms that people can grasp. This is the great purpose of theology and of the seminaries; so to master the message, so to grasp the great work of God through Jesus Christ, so well to learn, mark, inwardly digest it that it can be spoken simply and plainly to the man of our time in the language he understands. That is the great need of the day. That is the first and most important of duties. Seminary and people must work together, if this need is to be met.

If the church grasped the importance of the work of its seminaries, there would be no need to plead for their support. For the one remedy for all our troubles today, for each person and for the world, is the true theology. All men have an inner belief by which they live,—that is, a theology. A man's theology is the most important thing about him, for it shapes his life. The critical matter is that he have the true theology. For theology is not just one among the sciences; it does not deal with a certain limited department of life or knowledge. It embraces the whole of life. It is precisely the right grasp of life as a whole. *This* is life eternal, real, essential life. What? To know Thee, the only true God, and Jesus Christ Whom Thou hast sent. You cannot add words to that. That sets theology forever on a throne. And the unspeakably momentous aim of the church, an aim utterly hopeless without divine aid, is to teach this theology through its seminaries.

No, theology is no small section in a scheme of studies. It is the heart and energy of all true studies. It is the most practical of all studies. For what is the sense of a "practical" study that has no view of the end sought, its nature and quality? What is the good of activity for its own sake? What is the meaning of "progress" in which neither starting-point nor goal has been set? What indeed is the meaning of "good" or "bad" without a standard of judgment, an understanding of life, that is, a definite theology? Theology is always the most practical thing in the world.

The Place to Begin

If the church is to be filled with life, it is here we must begin. Education in the narrow sense, information, publicity, organization, business methods; all these have their place. But without a living theology they are empty shells. When men love God, when they have experienced what Jesus Christ has done for them, when they have come to walk by the Spirit, then we shall see a power that is real and not artificial at work among us. And it is this living and life-giving theology, a theology of the heart and will as well as of the mind, that our seminaries guard and hand down to us through the Gospel preachers they send out. They need the prayers of the church and all brotherly support and sympathy in their great work.

We Lutherans can never be too thankful for our own glorious theology. We may not boast of it, for the very boast would deny the central thing in that theology, namely, that all we possess is the free gift of God. But we can never be too thankful that God has given and preserved to us a theology centered in Christ and faithful to the Word, a theology so deep and full and sane, so wise and at the same time so humble, so just in its sense of what is essential and what is incidental. And all over the world today tributes, conscious and unconscious, are paid it. In books, conferences, periodicals, and lecture rooms we can see men turning for light to the theology of the Reformation.

At Ebb Tide

There are certainly seasons of drought and depression in the history of the church, and there are also seasons of refreshing from the hand of the Lord. We are living today in a period of low ebb of religious life. Many people everywhere are drifting into sheer secularism which began and went on as the great spiritual realities gradually became vague and unreal to them. We can fight this only with the true and satisfying theology that is drawn from the Scriptures and has been preserved and transmitted to us by our church.

Whenever in the past there came an "age of faith," when men joyously believed and offered themselves with a great zest to the Lord's work, theology was at the root of it and the seminaries were the centers. There have been times when people talked theology on street corners, as they now talk politics. There have been times when people flocked to sermons and to theological discussions as now they flock to ball games. There have been times when men who were mighty in the Word were better known than kings and generals and statesmen. It could be so again. But it will not come while men are pre-occupied with externals, methods, observances, and taking the faith for granted. The faith is the last thing in the world to be taken for granted. The life

of the church, as that of the individual, is a daily drowning of the old Adam and a daily rising again in newness of life, it is always rejoicing in the Lord and making its boast in the Lord. Simply immeasurable would be the effect if throughout the church theology, the theology of Christ and the Cross, should be prized and held as the vital thing, indeed as the pearl of great price, the living fountain that fills with life all the practicalities that are necessary to the ongoing of the church.

Let us make this Education Day a memorable one. The burden of preaching the Gospel of salvation lies upon us all, not upon the seminaries and their graduates alone, but upon the whole church.

The Present Church Situation in Germany

A Lecture Delivered by Dr. M. Reu at the Recent Luther Academy in Dubuque, Iowa

YOU EXPECT me to speak about the present church situation in Germany, not about the general conditions in the Third Reich. But perhaps you will pardon me if I say a few words about the latter. Since the picture given us by our dailies is far from being correct, this seems justifiable. When I was over there not quite two years ago they presented themselves very different in many respects. According to many letters, as well as other written and printed reports, they have not changed much in the meantime; in not a few directions the change brought still more improvements.

When I compare the conditions as I found them in 1922, 1923 and 1929, I do not hesitate to say that Germany has experienced a national rebirth which in those previous years hardly anyone could expect. It has become a unity as it never was before. The nearly numberless political parties whose quarrels and feuds had no end and whose influence upon the nation had reached zero are gone. The Social-Democrats—who represented some good ideas but squandered money lavishly by erecting splendid buildings in order to keep the working classes quiet, and who were so much under the influence of the Jews and did not react in the least against the terrible moral dirt in papers and books, in theatres and on the street—they are gone. The Communists—governed by Jewish leaders and assisted by Jewish money, who had become more and more dominating and before 1933 were at the point where they could dare to rule the country, to sell it to Russia and to destroy what was left of good order, schools and churches and religion—they were gone. The strong Centrist party, that mighty organ not of the religious but of the political Catholicism, which did not consider it a disgrace to enter into a regular pact with the Communists, was broken into pieces. In the place of all that, there was, and there is now, a united nation. As much as I mingled with all classes of people, high and low, my impression was that about eighty per cent of the people still stood behind Hitler, and this at a time when the church situation had become almost unbearable. The territorial barriers that divided Germany for centuries into twenty to thirty different dominions and which had proved to be the rich source of sound individualism, but also of selfishness and strife, no longer existed; the Bavarians and Swabians and Saxons and Hessians and Prussians felt themselves as members of one organism connected for weal or woe as never before. They are proud of their Fuehrer, who

Dr. M. Reu is rated among the great scholars of the Lutheran Church both in America and in Europe. He is reputed to be without a living peer in the field of catechetics and his knowledge of Luther's writings is notably extensive and accurate. His definition of scholarship is modern: he draws his conclusions from facts and not his facts from a pre-conceived theory. He was a delegate and speaker at the 1929 Lutheran World Convention in Copenhagen, Denmark, and he has been in close touch with church affairs on the Continent by means of correspondence and by contacts with persons from Germany and elsewhere.

The article beginning in this issue subdivides naturally into four or five installments, this first introducing us to the national conditions out of which the church controversies have grown. In following weeks, the installments will deal with the pagan movement, with the ultra nationalists, with the "confessional front" and its two subdivisions, and with a somewhat extended examination of the ecclesiastical influences that seem traceable to Mr. Hitler.

"The Lutheran" does not discern partisanship in Dr. Reu's discussion beyond his desire to present only reliable data. We deem the opportunity to print the lecture a response to numerous requests from our readers for information.

was at first ridiculed and despised, then respected, and now feared by the former allies. His prudent foreign politics, always utilizing the given opportunity, the final liberation of the Rhineland, the introduction of universal army service, his own plain and unselfish character, have endeared him all the more to the German people and cemented its unity.

Economically Germany has still to solve its problems. The loss of its colonies and the scarcity of its exports are deeply felt, and yet

there is no real need in the necessities of life. The factories are in action, the laborers find opportunity for regular work, the number of unemployed is fast decreasing and soon will not be counted at all. The wages, indeed, are low compared with ours, but in good proportion to the expenses. At that the working class has privileges granted in few countries. They enjoy lower rates on all railroads and other means of transportation, especially the fathers of large families; they not only can reach their place of work for little money, but they can make excursions over the week-ends and Sunday; they clothe themselves well and eat and drink without fear of strikes, sudden dismissal and extraordinary care for the future. The peasantry under the regime of the Social-Democrats were on the brink of complete ruin. I do not know whether their lot had been more uncertain at any time during the centuries since the Thirty Years' War. Now they find understanding for their needs and the co-operation of their government.

Difficult Economic Conditions

The flight into the cities is halted, a turning back to the country has taken its place. "Das Siedlungswesen," by which large areas of land are divided, given over to a certain number of families, and therefore worked with greater care and larger profits, is flourishing. It helps the poor by and by to acquire their own property and brings city folks in close contact with soil and Mother Earth. Large sections in the north and the east are thus being cultivated for the first time. A more extensive use of the indigenous products helps Germany to become more independent of neighboring countries, brings new opportunities for work, and keeps the money at home. The regulations concerning the sending of money abroad, so unfortunate for the work of foreign missions and inconvenient in many other directions, were necessary in the interest of self-preservation and as a preventive against a new inflation of the currency. At the same time

they render it more difficult for the unscrupulous rich to send their funds into neighboring countries either to make them safe or to squander them there in high living. Great projects in building roads, establishing channels, cultivating land, improving railroads, assuring public health, creating a new mercantile marine,—most of them deemed necessary long ago but postponed again and again,—were taken in hand and carried through. The ordinance according to which every member of the nation is in duty bound to work without payment for a specified time for these national projects prevents these great undertakings from creating an unbearable burden for the nation. The four-year plan now in force brings some hardship, no doubt; it shows at the same time the energy with which the government is able to rally all forces for the common good, and it is a demonstration to the world that Germany with its many millions needs at least some of its former colonies which, even according to the Treaty of Versailles, were given England and France only in trust.

Class Distinction Altered

The common work service just mentioned is also an excellent means of overcoming the class distinction which for centuries has stood as a barrier between so many classes of the people. The cultured man understands the working man, the rich man the poor man, and vice versa, much better when he has worked and camped with him for months. It gives new viewpoints to both, helps to overcome selfishness and injustice, unites them all for a common task,—the welfare of the nation. This is the underlying reason for the "Gemeinschaftsschule" (community schools) and Hitler camps. Formerly the children of the cultured and the rich had their own schools, either private or public. Now there is, at least as far as elementary education is concerned, one common school for all, and at that all common schools and camps are dominated by one thought, the thought of the nation. This rubbing of shoulders and centralized training in these formative years is an admirable help in the formation of a unified nation. I am not blind to the dangers connected with this system, raising among other questions the fundamental one of whether the child belongs first to the family and secondly to the state. I shall myself speak of these dangers later on, but here I wish to emphasize the beneficial result of the system.

Care for Family Life

A recommendable feature in the new Germany is its care for family life. In saying this I do not have in mind all the attempts to follow up the family tree in order to demonstrate its pure Aryan character for centuries, but all those undertakings and regulations which aim at improvement of tenement conditions, at fixation of just rentals, at protection of renters with large families, at strengthening again the courage to have children, at establishing homes of their own. It means something that in the first half of 1934 the number of children born alive in the cities compared with 1933 had increased by 44,000, and in the second half by 64,000. It is true wedded life is sometimes considered merely as a breeding institution for the state, but these are exceptions. As a rule family life has become cleaner and sounder, the number of divorces is decreasing, the mortality rate for children has become lower. Adolf Wagner of Munich stated publicly:

"If, as Hitler said, the young man of the new Germany is no longer judged by the number of glasses of beer he can drink, but by the number of kilometers he can march, so the German girl is no longer judged by the number of modern dances she can dance and by the art of coloring her hair, but by the willingness to be trained for motherhood and all the high tasks connected with it." The new marriage laws are stricter than before, but many insane asylums would have fewer patients and the number of unhappy men and women would be smaller if they had been introduced and

enforced long ago all over the world. Including the prohibitions concerning the marriage between Jews and non-Jews? Not in all their severity, although I personally believe that as a rule it is better for every family not to be mixed up with the Jews. Traits fostered for centuries are not removed by the turn of the hand, and the Jews with whom we have to deal are, as a nation, still under the divine curse. Our press, mainly under Jewish influence, has created in our country a hostile attitude against Germany, and what is termed "persecution of the Jews" has been one of its most successful means of rousing the passions. Now I admit from the start, in many individual cases the laws against the Jews have been carried out in a really cruel way that can never be justified, and the laws themselves go too far. But if you were acquainted with some indisputable facts and would keep them in mind, you would be slower and more just in your judgment.

One to One Hundred Nine

The Jews in Germany in 1925 were numbered at 565,000 over against 62,410,619 non-Jews. Nevertheless they dominated the press and the output of books. The number of Jewish lawyers, doctors, and teachers was in no proportion to the number of Jewish people; they really flooded all higher callings. The banks were entirely in Jewish hands; in the country, especially in South Germany, they were feared by the peasants as a pest because in the most unscrupulous way they knew how to get hold of the peasants' property. During the years of inflation they poured in masses from all countries, America included, and like vampires they sucked the life blood out of the German people, bought up block after block of the large cities for almost nothing—I was over there in those years and know whereof I am speaking—the whole country seemed to be given over forever to the Jews. A Judaization set in as never before in any other country. Add to this, that by press, literature, theatre and other means of seduction the Jews were the principal promoters of all forms of immorality, that they were the power behind the reigning Social-Democrats, and some of them even the leaders in the Communistic party ready to overthrow all in order to build upon the ruins of the remains of an organized nation the reign of the bolshevism of Soviet Russia. These facts explain, and in a measure even justify, the laws against the Jews. There are still thousands of Jews in Berlin alone, who will not be molested as long as they live according to the laws of the state.

Small Men at Big Jobs

One thing, however, must be said. In the attempt to reach big things in a short time too many laws and restrictions were given, more than a freedom-loving man finds tolerable in the long run. That freedom of the press did not exist during the first years of the new regime will surprise no objective observer; for this was a revolution, and times of revolution have their own laws. That it has not been restored is rather a sign of weakness than of strength, although we should not forget that the critical mind of the German is so prone to criticize that his criticism is often not of the constructive kind that would help the government and strengthen the nation. It is furthermore to be lamented that subordinate leaders have too much authority and power. In some cases these are fine and noble men who never would abuse their power. But often they are uncultured, rough, mean upstarts who stretch their powers and at times become real terrorists in their region. These are the ones who have their spies and informers everywhere and make life unpleasant even for righteous souls and true friends of the nation. They are a disgrace to Germany, just as many of their papers—I mention only Streicher's "Stürmer"—and should be removed without delay.

(To be continued)

IN A "RACE-CONSCIOUS" AGE

Youth Asked to Make Adjustments to New Social Order Involving Race Relationship

By PAUL I. MORENTZ

I CAN CONCEIVE of three reasons for being asked to discuss this interesting subject:

1. Call this one luck or good fortune. Asked to come as an instructor at the summer school, it is just what one would expect from New York Synod courtesy to be given the added privilege of addressing these special groups.

2. I wonder whether the committee was thinking that in selecting me to discuss race relations they chose one whose people is probably the most race-conscious group in the world.—I mean, of course, the Jews.

3. Call this one a paradox. This people of mine, the most race-conscious group in the world, very largely responsible for much of the race-consciousness that is in the world, suffers now from that selfsame racial antagonism that is being applied to them, for an overdose of race-consciousness inevitably leads to race conflicts.

Now, whether these reasons are real or imaginary makes little or no difference. They are there, whether the committee thought of them or not, and will serve as an introduction to the subject as we choose to discuss it.

Let me begin by asking this first general question: Is there such a thing as a race theory, worth believing, worth preaching or worth fighting about?

I shall apply this question to the Jews because they are reputedly the most race-conscious people in the world, at least among the races that have played an important part in the world, and because people generally assume that the Jews represent a pure race.

In a book that came out recently, and which I reviewed for *THE LUTHERAN*, "Anti-Semitism," by Hugo Valentin, lecturer in history in the University of Upsala, Sweden, there is a chapter on "Racial Anti-Semitism" that I would like to see reprinted in pamphlet form and distributed by the million. Whatever I have to say in this address, as far as source material is concerned, is largely based on that chapter.

Jews of Mixed Ancestry

According to the Bible, and it has been amply corroborated by modern research, the following peoples contributed their blood and whatever else goes with it to make up this so-called Jewish race:

The South Babylonians, from whom Abraham and the other descendants of Terah came as natives of the highly civilized Ur of the Chaldees.

The Hittites, the first outsiders who came in contact with the patriarchal family, and who were neither Semites nor Aryans. Curiously, they are the ones who were supposed to have given the Jews the so-called "Jew nose."

The Egyptians, Hamitic in origin, through whom the Jews got a little negroid blood.

The Bedouins, or children of the desert, of the Arab type, who penetrated into Palestine about 1400 B. C., or about the time the Israelites came into possession of Canaan.

The Canaanites, originally an Amorite population.

The Philistines, after whom Palestine is named, a Mediterranean people.

After the destruction of the Jewish state, first in A. D. 70, and then more completely in A. D. 130, the Jewish dispersion took two directions: Northward,—Syria, Babylonia and Persia; Westward,—Egypt, North Africa and Spain.

The last-named country gives us a chance to do a bit of moralizing. No country since the dispersion meant as much

to the Jews as did the Spain of the fifteenth century; consequently they yielded themselves fully to its influence and culture. It is said that toward the close of the century there was scarcely a noble house in Spain that did not have its share of Jewish blood. But assimilation, forced or voluntary, never did prove beneficial to the Jews, for in 1492 more than 200,000 Jews were banished from Spain. That which Spain meant to the Jews in the fifteenth century Germany became to them of the nineteenth century. Assimilation on a large scale was again the result. The disaster following such assimilation is current history.

But to return to our outline. The mass banishment of the Jews from Spain in 1492, and several years later a similar dispersion in Portugal, carried the exiles into Holland, the German states where they apparently picked up the Yiddish (a corrupt German dialect), Austria, Poland and Russia.

Concluding this brief outline of Jewish history for some 4,000 years, to say that the Jews are a pure race after all those experiences of absorbing and being absorbed, would be silly.

Aryanism a Myth

While we examined the claims of only one people or race, the same can be said concerning any race theory that is being advocated and exploited today for reasons best known to such advocates. Apropos of the great Aryan myth, Max Mueller, probably the greatest ethnologist that ever lived, says: "To me, an ethnologist who talks about an 'Aryan race,' 'Aryan blood' and 'Aryan eyes and hair,' is as great a sinner as a philologist who talks about a dolichocephalic (long skulled) dictionary or a brachycephalic (broad skulled) grammar. It is worse than Babylonian confusion; nay, it is even a downright fraud."

Professor Valentin adds: "The terms Aryan and Semitic belong to Philology, not to Ethnology, and for that matter the same is true of the designations Germanic, Slavonic and Romance."

Let us now for a moment or two consider the race and blood philosophy of a people who, presently at least, is out-Jewing the Jew in race-consciousness. I mean of course the 100 per cent Germans in modern Germany.

Of Germany and its present attitude toward the Jews I cannot think without gratefully remembering the Germany of the past, the Germany that gave us a Luther and a Lessing, a Delitzsch and a Dallman. The Germany of the past I hold in the deepest reverence, for everything that I have and hold dear comes from Germany and the Germans I love. When the present racket against the Jews in Germany started, and I cannot call it anything else, I said then, and I say it now, that it is the Germans and not the Jews that are to be pitied. The Jews thrive on persecutions, but no people ever persecuted the Jews who did not have to suffer for it. As a true friend of Germany and in the spirit of our common Lord, I pray that Germany may be the exception.

There are many who think that racial anti-Semitism as it is now being preached and practiced in Germany is a product of post-war conditions. Those who think so have two explanations to offer for its appearance. The first is to blame it on the Jews, their behavior or misbehavior in Germany after the war. The second is to explain it as a philosophy of despair, Germany in need of a scapegoat, and the Jews always did make excellent scapegoats.

Now, both the assertion and the explanations are only partly true. Racial antisemitism became a national and political creed with the advent of Hitler, but it did not by any means originate with him.

[An address delivered by the Rev. Paul I. Morentz at the Youth Conference and Sunday School Convention, held in connection with the Summer School at Silver Bay, New York, July 31 to August 3, 1937.]

The father of racial antisemitism as developed in present-day Germany is a Frenchman, Joseph Arthur de Gobineau, who published his theories under the title, "The Inequality of Human Races," in 1853-54, just eighty years before Hitler came into power. For some reason or another the French did not warm up to it, probably because it was a bit too favorable to the Germans, their traditional enemies, so it was transplanted into Germany, via Bayreuth, made famous by the great Wagner, who set this philosophy to music. In 1899 Gobineau-ism was developed in a truly monumental work, under the title, "The Foundations of the Nineteenth Century," by Houston Stewart Chamberlain, Wagner's son-in-law, the son of an English admiral and a German mother.

No Biblical Basis for Anti-Semitism

This story has only one purpose, and that is to show that the present anti-Jewish feeling in Germany cannot be blamed entirely on the Jews or on post-war conditions; contributing causes, undoubtedly, but not the real cause. The moral is: Do not think lightly of vicious propaganda or of wicked isms, for you never know when such philosophies may become destroyers of human civilization.

Now, for the threat these and any other racial theories hold against all that we as Christians hold dear.

1. It is a threat against the Bible's idea of man. God made of one blood all nations of men. And this is not Old but New Testament doctrine. (See Acts 17: 26.)

2. It is subversive of the Plan of Salvation, as we know it from the Bible, Old and New Testament. There is a reason why the Bible stresses the unity of the human race and the entrance of sin through one man. It is essential to our idea of salvation through Christ.—"As through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned;—much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ." Romans 5: 12, 17.

3. It is destructive of Christianity as a universal religion. The revival of paganism in present-day Germany, advocated by Ludendorff, Rosenberg, et alii, are not by-products of the race and blood philosophy preached in Germany but the direct results. Paganism alone is truly national, local and tribal. Christianity alone is a universal religion. The advocates of paganism are perfectly right when they say that a return to paganism means a return to Germany's native religion. Christianity is a native of no soil. Whoever, therefore, wants a native religion, be it Germany, France, England or America, must go back to paganism. But thank God, Germany is Christian and will remain Christian long after its present antagonists have vanished.

THREE GALLANT SHIPS

By Chauncey R. Botsford, D.D., Deland, Florida

IN THE 107th Psalm we have the vivid picture of a ship in the midst of an awful storm with the fear and distress of the sailors. In the fourth chapter of Mark's Gospel, as in two of the others, we have the story of the storm on the Sea of Galilee. And in the thirty-third chapter of Isaiah we have a picture of the New Jerusalem, the final residence of the children of God through which no "gallant ship" shall pass. There the gallant ships unload.

The three gallant ships we have in mind are the *Santa Maria*, the *Mayflower* and *Old Ironsides*.

Everyone knows of the difficulties and the sorrows of the great admiral, Christopher Columbus. His strenuous efforts to secure ships and money for his enterprise; his four trips across the ocean, the third back in chains, the fourth through storms so dreadful that it is a wonder his frail craft reached the shores of Spain—all this, with his death in poverty and

distress of mind, is well known to the schoolboy. So the *Santa Maria* stands for Hardship.

All progress in science, in culture, and in spirituality has been at the cost of blood. There is no promise to anyone of a house on Easy Street. From all known ages man has been trying to bring about economic and physical conditions in which he may rest content. He closes his eyes to the patent facts of history, to say nothing of closing his mind to the truths of divine revelation. Job declares, "Man is born unto trouble as the sparks fly upward," or as the original may be translated, "as the sons of the burning coal lift up to fly." Jesus declares, "In the world ye shall have tribulation."

But out of earthly struggles and toils and deaths have come the progress and the salvation of man. The struggles and the toils will go on and on for every man until he comes into the realm of the spiritual and unto the rest that remaineth to the people of God. The more cultured, the more spiritual we are, the more we shall suffer in this world. How beautiful then is the inspired message to those who are traveling on Hardship: "Our *light affliction*, which is but for a moment, *worketh* for us a far more exceeding and *eternal weight of glory*." II Cor. 4: 17.

How beautiful is the picture of the *Mayflower*. Sailing with its God-fearing passengers for a new and untried land where they might find the opportunity for the worship of God according to the dictates of their conscience! We follow them on their long and perilous voyage across the great ocean. We are with them as they come to what we know as the New England in the winter of 1620. Before they land they draw up an agreement that breathes of fellowship and love as they understood it. The experience of the winter that followed in a new land with wild winds and wilder men deepened the love of those ancient pioneers. So the *Mayflower* stands for Friendship.

While Hardship is the common lot of all, it is met and borne or overcome through Friendship. The Great Admiral had his brother and his son to help and comfort him. Man has had his helpmeet and his companion and his other associates to stand by him and to comfort him in the midst of his toil and of his effort, and at the cross and the scaffold upon which the Christ and other lovers of men have grandly died there have been the faithful ones.

Some asked Charles Kingsley the secret of his beautiful life. His answer was, "I had a friend." How grateful we should be to and for our friends—"those who know all about us and love us still." Of all the possessions in this world a great friendship is perhaps the most valuable. Surely it is if the friendship is that of Jesus the Christ.

The United States frigate *Constitution*, *Old Ironsides*, was launched in 1797. Never defeated, she flew the flag of her country proudly for many years. Her noble body was about to be broken up when the immortal poem of Dr. Holmes saved the gallant ship, and today, reconditioned, her decks may be walked by the citizens of our beloved country. *Old Ironsides* stands in our thought for Citizenship. What a privilege to be living in this day in our great land open for thousands of miles for us to wander back and forth and up and down exploring the mysteries and admiring the beauties of a vast country! What an inspiration to noble living comes from the story of Columbus and Washington and Muhlenberg and all the others! Citizenship! Do we appreciate it? Am I a good citizen, obeying its laws, meeting my obligations, sharing in its humanitarian activities, and above all doing my work as pastor, teacher, artisan, or what not, first for the glory of God and the good of the land, and second for salary or wage?

But the thought of Citizenship is spiritual. This land is only for a little while. There is a city whose builder and maker is God. Our citizenship is in heaven. Do we rejoice as we should in that fact? Hardship and Friendship find their full fruition in Citizenship.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs" Men, Movements, and Occasions About Which People Read

Deception in Membership Charged. Roger W. Babson, Moderator of the Congregational-Christian Church, and a layman, told a laymen's conference recently (August 9) in New Hampshire that the totals of church membership published in *The Christian Herald*, and broadcast by the press, contain not only the names of "millions who have repudiated the church which they joined in their youth, but also millions who are dead and buried physically." That would seem to leave none at all in the denomination which Mr. Babson heads. As an expert with statistics, Mr. Babson has been betrayed by his own facility. He also seems not to have known our own Dr. Kieffer, who for some years was responsible for the figures in *The Christian Herald*. Mr. Babson should remember, likewise, the Psalmist's contrite confession of his own hurried judgment of men. At best, his stricture will make men wonder what is the matter with the Congregationalists, since he is their head. His indictment does little credit to his leadership, and is still further weakened by shop-worn generalities on the lowering attendance upon church and Sunday school, and the familiar imputation of "hypocrisy" to "churchmen." Mr. Babson, however, assures us that he took the month of May, and found this all out. It sounds rather as if he had lost his temper and most of his common sense.

When Sixty Thousand Uniformed Women, from every part of Italy, ecstatically mobbed Mussolini late in June, they heightened the growing fame of the Duce as a multitudinous, if not the great, lover as recent news items have pictured him. Roused to frenzy by his patriotic appeal to them to "go forth and multiply," they surrounded him, screaming, "Duce! Duce!" They must even have contemplated doing fractions for him, for they tore his clothes into tatters in their frantic efforts to embrace the triumphant dictator. In the end, however, they went home to set themselves examples in simple, or multiple, addition. Their immediate object would seem to be to provide babies for the battlefields; but babies need time to grow up. A more grizzly ghost than slaughter threatens the nations of Europe, for the lasting greatness of states depends upon the living rather than the dead. A drop of 40,000,000 population during the next two generations—twenty per cent of the present total—hangs over eleven nations of Europe, a decrease that may precipitate any of them into the obscurity of second- or third-rate powers. That was the danger which threatened the Austrian Empire through the loss of prestige that would follow the death of their aged emperor, Franz Joseph; so they gambled desperately with the dice of war over Serbia in the World War. The same cloud hung over France, and made her not unwilling in that conflict. Austria lost, and is helpless and afraid of an even worse fate; France won, but she has just postponed her problem. That is why the highest flag that floats in Europe today bears the symbol of the stork. And while it floats anxious rulers keep their eyes on the prolific populations of the farther East.

Central America Has Been Presented with a league of dictators—a doubtful honor. The militarist heads of Guatemala, El Salvador and Honduras, with the sympathetic interest of Nicaragua, have formed an offensive and defensive alliance to overcome their common enemies, and to continue themselves in office. Elected to the presidency of their respective countries for one term only, two of the incumbents are already serving second terms, contrary to their national constitutions, and the third is just about to take the same step. Their actions are attributed to national "emergencies,"

a device commonly invoked by would-be dictators. President General Carias of Honduras, blames the restiveness of the Central American people on the news from Spain, but there are also economic reasons. Honduras is afflicted with a depression, due to a banana blight which has reduced her output from 20,000,000 to 12,000,000 stems during the last two years. An even more serious reason for revolt is due to the forced settlement of internal debt bonds to the government's advantage for seven per cent of their face value, and the compelling of the banks to call the loans of tradesmen which were guaranteed by these bonds. Control of the value of the currency by President Carias had much to do with the success of this procedure. The dictators of the other countries mentioned have similar difficulties to contend with, though they prefer to lay the blame on the "communists." However, it is evident that it is easier to get a dictator than to get rid of him. The prompt working out of this agreement has since been reported. Guatemalan soldiers on August 3 killed Generals Umana and Zapata, political opponents of the Honduran dictator, General Carias. They had taken refuge on the outskirts of Guatemala City in their flight from Honduras, expecting thereby to escape the consequences of offending their own president. But evidently dictators must stand by each other.

New Zealand is Experiencing a Sit-Down Strike among her Samoan legislators. The thirty-nine members of their native "House of Representatives," called "Fono," refused to legislate because they resented the change in their salary. These legislators, called "Failpules," used to receive seventy-five shillings a year, with two shillings allowance for each day's session of the Fono—a matter of ten or twelve days a year. Lately the Labor Government of New Zealand increased the pay to 180 shillings a year, but cut off the daily allowance. Figure the thing out for yourself to find the grievance for the Failpules have struck for the daily allowance. When their administrator, A. C. Turnbull, urged them to carry out the legislative program and leave the salary contention to arbitration, they refused, saying, "It is well to pluck one bird at a time," and the sit-down strike continued. As legislators the Failpules seem quite as civilized as their western brothers.

"Peon" will Henceforth be a Fighting Word in Venezuela. Now that their old Dictator-President, General Gomez, is dead, the workers' organizations have had influence enough with the new government to have the name outlawed, because it indicated "a condition of servitude." As a description of a class the word can no longer be applied "in correspondence, legal contracts, or in newspapers." Hereafter all workers will be designated as "obrerros," the Spanish word for laborers. This is a good thing as far as it goes, but it remains to be seen whether eventually "obrero" may mean any more, economically or socially, than "peon." Something more than legislation is needed to preserve liberties and dignities, especially where the rights of an individual or a class can be so easily suppressed and subverted by military force or concentrated power in the hands of a ruler.

Gandhi, No Longer "Mahatma" at his own request, has taken up the role of a prophet. His present interest is in plans to "make India bone-dry within two years." And this has encouraged him to prophesy that "America will return to prohibition once more with still greater fervor and better experience in enforcement." Now what is the reason for Gandhi's optimism for this bigger and better prohibition in America? The power of a good example. Says Gandhi: "If India adopted prohibition, its return would be hastened in the United States." We await the result with sympathetic interest. In the meantime the distillers and brewers are bothered by many of the by-products of their own success, and their opponents are correspondingly encouraged.

A COMMUNION MEDITATION

An Enlightening Study of New Testament Words

By the Rev. Carl Driscoll, Lucas, Ohio

A STUDY of the word "Grace" in its Greek background reveals certain insights commonly overlooked. In the Classic Greek, "Charis" or "Grace" implied a "kind, affectionate, pleasing nature" when used objectively, and a "courteous or gracious disposition" when used subjectively. In the Holy Scriptures, the word denotes God's grace and favor toward all men through Jesus Christ. When it is referred to as belonging to God we note three characteristics of it.

First, it is an act of *spontaneous favor* involving no obligation on the part of God. He has never obligated Himself into forgiving the sins of the free moral agent which He created. But "He hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2: 6, 7.) Only in this manner can grace first enter into our lives.

Second, grace is the *antithesis of sin*. As day is to night, as white is to black, so grace is to sin. And as such, "It is no more hindered by sin than it is conditioned by works." Some would have us believe that a certain degree of grace must be obtained before we can accept Christ. But since sin does not hinder grace, nor do works condition it, we know that grace is able to become the power of God unto salvation for the worst of sinners. Paul's words are confident and reassuring, "Where sin abounded, grace did much more abound." (Rom 5: 20.)

Third, grace is a *positive gift*. "For by grace are ye saved through faith; and not of yourselves: it is the gift of God." (Eph. 2: 8.) When we remember that this precious gift arises out of God's great eternal love and mercy, our hearts are naturally overwhelmed with gratitude. "God so loved the world that he gave his only begotten Son." Salvation is free because God's grace is free.

In Contrast With Grace

Now when we contrast "grace" with other words used in describing the way of salvation, we find more enlightenment. In Romans 4: 4 grace is contrasted with *debt*, showing that—"to him that worketh (meaning work-righteousness) is the reward not reckoned by grace but of debt." Here is the failure of salvation by works. Grace is also contrasted with *works*. In Romans 11: 6 we read, "And if by grace, then it is no more of works, otherwise grace is no more grace." In Gal. 5: 4 we find a further contrast, namely, with *law*. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (See also Rom. 4: 16.) We have already pointed out the contrast with *sin*. Thus we come again to the heart of the way of salvation. It is not in paying for the debt of sin, for that would mean certain death,—neither by works, lest we should boast,—nor by the law, for the law knows no mercy. Ultimately, it can be only by *grace* through faith.

But our Greek "Charis" has still more significant implications. A second meaning of the word is "thanks." The verb form "eucharisteo" means "to give thanks" and also gives us the English word "Eucharist." Now in the Sacrament of Holy Communion conceived of as the Eucharist, we have two significant connotations. First, there is "charis" signifying the grace of God with all of its richness and saving power, and secondly, the "eucharist" signifying the thanksgiving that is the natural counterpart of grace, and without which grace can be of no effect. That is why the person who knows the saving power of God's grace is so happy and grateful. He knows that God has done everything for him. He knows he has received "charis" because of his own "eucharis." We are not grateful because we are saved, we

are saved because we are grateful. And even that gratitude is a gift from God along with the gift of grace.

When the Lord's Supper is only a memorial ceremony, it is no Eucharist. Nothing is specifically given apart from the elements, and whatever giving of thanks there is, that is for the First Supper and Sacrifice, and not for the recurring and ever-present grace given "as oft as ye do it."

When the emphasis is placed on the fact of changing the elements into the real body and blood, attention is led away again from grace and its complement "thanksgiving" to the original sacrifice and the present miracle of transubstantiation.

In the Real Presence doctrine we come closest to the true meaning of the Eucharist. Here through the medium of natural elements, divine grace is actually bestowed, and it is received as only grace can be received, "with thanksgiving." "It is truly meet, right, and salutary that we should at all times and in all places give thanks unto Thee, Almighty, Everlasting God." How significant are those words, and how necessary!

What then should be the attitude of our church concerning the Holy Communion and those who may partake of it? Concerning the Sacrament, we will do well to place our greatest emphasis on the grace that comes through the sacramental medium, and its grateful reception. Remembering the night of institution with its consequent sacrifice should increase our gratitude and not be the source of it. "Thanks be to God for his unspeakable gift!" Let all receive this gift who will do so *with thanksgiving*. It is free to all,—to sinners to purge and cleanse,—to saints to strengthen and sanctify. No man-made barriers may select or reject. Grace is able to work in spite of sin. Our reaction to that grace will judge us. If it is received so that our hearts melt in thankfulness, it is certainly efficacious. "Whosoever cometh unto me, I will in no wise cast out."

AUGUSTANA PRESIDENT'S WORDS APPROVED

John Sander, Minneapolis, Favors Three-word Classification
of Christians

WE THINK there is more truth than fiction in the appended extract from the annual message of Dr. P. O. Bersell, president of the Augustana Synod, and concluded it was of sufficient interest to Lutherans to pass it on:

"FROM ANNUAL MESSAGE OF PRESIDENT P. O. BERSSELL

"I am quite confident that I will not be misunderstood by my own synod when I say that the conviction is growing upon me that we Lutherans have weakened our position by our tolerance of being classified with the Reformed churches under the rather negative name of Protestants. The vast difference in the positive pronouncements of these groups and our insistence upon the great importance of the distinctively Lutheran tenets of faith and practice, should prompt us diligently and consistently to seek recognition as one of the three great divisions of the Christian Church in America, Catholic, Lutheran and Reformed. Such Lutheran 'exclusivism,' instead of being a divisive factor in our ecumenical contacts, would help to eliminate the implication of sectarianism as far as our church is concerned. It would give us the historical and doctrinal status which really is ours but which has so largely been lost sight of."

In our ministry of half a century, we have had more than once a like conviction, but we seemed unable to express it so diplomatically, clearly and succinctly. Our people need to be more thoroughly indoctrinated in the tenets, history and spirit of Lutheranism to make them distinctive features in Protestantism. How many can tell when, where and how even the word Protestantism had its origin? Then, what of the conditions under which the confessions have arisen, and to what tests have they been put?

AT COLUMBUS CIRCLE, NEW YORK

Contrast With Church Meeting Provokes Call for New Strategy

By I-Want-N-Answer

THIS IS THE RECORD of a Sunday in August. The writer was asked to address a somewhat mixed congregation of hotel guests at a prominent mountain resort in the morning. The service, though informal, was deeply spiritual. Those who attended were evidently there because they wanted to come. There was no compulsion of any sort, yet the good-sized chapel of the hotel was filled.

After the morning service, it was necessary, in getting to his destination, for the preacher to stop over in New York City, for he was dependent upon train service. This proved to be a blessing in disguise, for it was a remarkable clinical experience. In the late afternoon he heard the Rev. Dr. Norwood of London preach on "Life is More." The congregation, in a church which years ago was crowded, was not large, and there were few young people present.

Having determined to hear Dr. Scroggie of Edinburgh in the evening, and having plenty of time on his hands, the writer walked up Broadway, where the moving picture houses were doing a thriving business. His journeyings took him through Columbus Circle, where he had a rather interesting experience, not, however, altogether like that of Paul when he visited Athens. For Paul found the people of Athens too religious. The people of New York seemed to be quite the opposite, for there in Columbus Circle there were members of groups consisting of one hundred people or more listening to anything but a religious exhortation. For instance, there was a man who began his talk from his improvised platform with the statement, "I am an atheist and I'm proud of it." He then asked, "How many of you believe in God? How many of you believe in Jesus? How many of you believe in the Holy Spirit?" and seemed to be particularly pleased that there were so few hands raised. I was reminded of many of the things that I had read about Russia and for the moment imagined myself to be in Russia. Among other things this prophet of a new day said, "The Roman Catholic churches of this city must be converted into museums, the Protestant churches into recreation centers and the Jewish synagogues into rest rooms." When he finished his rambling talk which did not strike me as being particularly logical or deep but fanatically serious, he asked for questions. One very fine looking boy in the group said to him, "How do you know there is no God?" I can still see the face of that boy. The answer of the soapbox orator was the usual statement that if there were a God there could be no suffering or sorrow in the world.

A "Philosopher's" Conclusions

A little distance away from this man was another speaker far more subtle. He told his group that he happened to be a socialist and felt that religion as we know it in America and in the world is the selfish, professional game of priests and ministers, that everything must go to smash and only after things have thus been destroyed will it be possible to rebuild a newer type of religion in the socialistic state. This man was evidently most impressed with Oswald Spengler and his philosophy. He told us of an interview that he had had with Spengler and of how Spengler told him that civilization must be destroyed in order that something better may come. Having listened as long as I could to these men who seemed to have lost all optimism in life, I proceeded to the church for which I was headed.

In front of the church there was a regular Seth Parker congregation, a religious group trying to attract an audience without Seth Parker. An old man and a very prim woman formed the center of the picture, and associated with them were others singing out of some cheap book, accompanied

by a portable melodeon and a cornet. The vitality, or perhaps I ought to say the deadly earnestness of the meetings in Columbus Circle without music or numbers of participants, contrasted strongly with the futile attempt to draw a group in front of the Baptist Church and I realized that there is much in Christian evangelism that needs revision to meet the challenge of Columbus Circle.

By way of contrast with the little group outside and the two or three people whom they attracted was the large congregation in the church made up very largely of young men and women who listened earnestly to Dr. Scroggie's remarkable message, in which he made each of us forget the presence of others and pointed his words and his finger at the individual hearer as he demanded something more than routine or organizational Christianity. Among other things Dr. Scroggie said that he had asked a fellow pastor of his in Edinburgh concerning the percentage of real Christians in his church and this man said, "I should judge about twenty-five per cent of them are converted Christians."

Does the church need a new strategy? I am raising this question as a friend of the church in a constructive and not in a controversial spirit. May I repeat: Does the church need a new strategy? What would Paul have done in Columbus Circle on Sunday evening last?

AMONG THE Z'S

A Certain F. F. Lowah Finds the Term Zoic Suggestive of Hearts and Stones

IN LOOKING UP the definition of a word that began with the letter "z" in my Funk and Wagnall's "Desk Standard Dictionary," I came across the word "zoic." The meaning I read, pondered, and here follows: "1. Pertaining to or characterized by animals or animal life. 2. *Geology*. Containing fossils: said of rocks."

When I read the second definition, I immediately thought of certain individuals in certain congregations that I have visited and served. Individuals that have been so "branded" or named when referred to, as "fossils" or "moss-backs." Now, I feel that too many of our congregations have what is known as "fossils"; and why? The term "fossil" is aligned with the term "rocks," and associating the two we may conjecture that the individuals who are so regarded are regarded thusly because they have hearts that are rocks, or like them in that they are dead, cold and stony. These individuals have hardened their hearts like the Pharaoh of old. They have not opened them to Christ, and the Holy Spirit cannot touch them and soften, mold, or persuade them into being or becoming Yielding, Open, Useful, Trained, Helpful, Faithful, Unique (in the sight of the world), Loving hearts to be used for the advancement of God's Kingdom here on earth.

Our Lord and Saviour Jesus Christ refused to turn the rocks and stones on the mountainside into bread even though He was hungry, yea, *famished*. He chose instead to try to turn, change and transform the rocks and stones on the left side of men's bodies, which are generally and usually known as hearts into life-giving "words and deeds generators." He chose to transform them from inanimate, dead and cold organs, into something alive; alert, active, aggressive, aiding Him and His teachings to implant life and establish His Kingdom among mortals on this earth.

That was His mission! That was His privilege! That was His joy! And that is the mission, the privilege and the joy of the church and her ministry. We know, though, that the church and her pastors cannot accomplish this transformation alone: that it is God alone Who can and does accomplish this miracle. What the church and her ministry must remember is that though Christ flatly refused to turn, change and transform the rocks and stones on the mountainside, He has not, He does not, and He will not refuse to

turn, change and transform the rocks and stones in members' bodies, namely, their hearts. Let the church and her ministry (lay as well as clerical) remember this! Let them not feel that their mission and joy is not completely theirs, despite the fact that they alone cannot turn, change and transform men's stones and rocks into Christian hearts. It is not in the church's nor her ministry's power to turn, change or transform men's hearts: *It is her charge, mission, joy, and privilege to lead, direct, send, and take men to the miracle worker, Jesus Christ. The church cannot and does not save!*

The Wrong Approach

The church has too much of that which is temporal and material within her walls, mind and heart. She must take the "z" and the "o" out of the word *zoic* that now describes and is applied to some of her members. If the "z" and the "o" can be and are taken out (zo from the Greek word "zoon"—meaning animals) much of that which is temporal and material will be relegated to the proper place and position. Instead of being cumbered with that which pertains to or is characterized by animals or animal life, she will have only the "i" and "c," and instead of *zoic* individuals, there will be character individuals.

Individual characters must "work out their own salvation with fear and trembling. They must not depend on leading laymen, pastors, the choir or any of the other various and sundry powers. It is well, and it is good; in fact, it is required to think of *others*, but we must also of ourselves learn to know God as Father and His only begotten Son, Jesus Christ, as Friend, Master, Saviour and Brother. Our thinking of others has been too much as we would and not as we should think. The church, I fear, has been thinking of others with the mind of men, as men themselves see men, and not thinking of nor regarding others as Christ thinks of and regards them.

To Character Add Intelligence

Man in his natural state must be turned, changed and transformed into an Individual Character and then into an Intelligent Christian, one who not only does, but one who also thinks, sees, and acts. Men have been taken into church, when they should be taken into Christ. Instead of asking prospective members if they belong to a (or the) church, we of the church must ask them if they belong to Christ. Our keyword suggests "a little lower than the angels" to take the place of "a little higher than the animals."

Individuals must realize they owe allegiance, loyalty and devotion not to the pastor, to the church, or to anything here on earth. They owe their best, all of it, to *The Saviour* of men. Christians are *messengers*! Whose messengers? This has not been realized, grasped, conceived, learned and visualized as it can and should. Of the nine letters in the word "messenger" four are being used to describe the state of affairs, for just what it is—*mess*. The church must grasp and add the other letters of the word in order to complete the transformation and make others realize that we have a message to send. I, for one, am glad that the church is making plans and progress toward eliminating much that is uncalled for and unnecessary.

A BAPTIST VIEW

"Watchman Examiner" Comments on Vatican Concordat
with Yugoslavia

A SITUATION of greater bitterness and alarm than is commonly understood has arisen in Yugoslavia over the ratification of a concordat with the Vatican by the Parliament of that country. It will be recalled that Yugoslavia was the new nation carved out of Europe as a result of the World War. It was in the Slavic province of Bosnia-Herzegovina

that the shot was fired that touched off the world-wide imbroglio. The country then was Serbia, and after four years of anguish the Serb came off victorious with the rest of the Allies. As a result Serbia was expanded to take in much former Austrian territory, among which were the Catholic provinces of Croatia and Slovenia.

The population of Yugoslavia is approximately 13,000,000. These are divided into 6,500,000 members of the traditional Serb sect, the Orthodox church; 5,000,000 members of the Roman Catholic Church, and 1,500,000 Moslems. A very small percentage of the people are Protestants and Jews. To get at the meaning of the present conflict it is well to remember that the Orthodox body represents the oldest division of organized Christianity. All through those centuries when the Serbs were under Turkish rule they persistently preserved their nationality and their religion with the result that these became synonymous. Patriotism and fidelity to the Christian Church became one and the same spirit.

After Serbia achieved independence from the Turks, she had then not one but two traditional enemies, for Austria kept up a constant intrigue for the absorption of provinces which were predominantly Serb in population. Austria was the buttress of the Roman Catholic hierarchy in Europe against the Eastern Orthodox bodies. When, however, Serbia emerged from the War victorious over both Turkey and Austria, it became inevitable that the oppression and intrigue of centuries would produce in them such fears as to turn them themselves into oppressors. So it has come about that the people of Croatia and Slovenia have resented and resisted the monopoly exercised by the Serb Orthodox Church.

To cure the schism and remove the danger of a Croatian revolt, the government of Yugoslavia has agreed to a concordat with the Vatican. When the act was passed by Parliament there was great Serbian excitement. Street riots took place in Belgrade. Priests were bludgeoned, wounded and killed. Members of the Stojadinovich Cabinet and every member of the Stupshtina who voted for the concordat were excommunicated by the Orthodox Church. It may seem to us strange that though the Orthodox members dominate the Catholics in the government, yet they accept what seems to be inevitable electoral defeat in order to pass the concordat. They are undoubtedly putting national unity above sectarian loyalty. As a climax to the excitement the Orthodox Patriarch died just as the vote was taken and the report spread that he had been poisoned. Perhaps more remarkable still, the Regent and the Premier departed for Catholic Slovenia so as not to be in Belgrade for the Patriarch's funeral.

These reactionary measures reveal the tense state of affairs in divided Yugoslavia. The world has a spectacle now of what Christian religionists, turning politicians, do to one another. Undoubtedly Italian irredentists have seen in the demand of the Papal See for a concordat a great opportunity for economic, social, political and religious expansion. The unhappy kingdom is now potentially a danger spot and the unity of Christians rendered all the more impossible. The Serbs are a warlike and intrepid people. They are still the backbone of Yugoslavia. Resistance is in their blood. A thousand years of Turkish tyranny was defeated and cast out in the end.

On the other hand, the Orthodox Church should imbibe some of those principles which a virile Protestantism in their land could supply. Tolerance and justice have their place even where national sects dominate the field. But far better would it be if these nations that wed religion to politics would admit what all history attests, that in the long run they will kill true religion and only create bad politics. Concordats may impose the papal will upon a limited people, but they have not produced, nor can they ever produce, the kingdom of God. By tying the church up to the state they imperil ultimately both church and state. Russia, Spain, Mexico and many other instances prove this to be a fact.

FROM OTHER LUTHERAN JOURNALS

NORWEGIAN CHURCH IN CANADA

WE OF THE United Lutheran Church have a certain familiarity with the Western Canadian Mission field through our Synod of Manitoba and Linguistic Secretary E. A. Tappert, D.D. More especially, though not exclusively, Lutherans of German connections are our United Lutheran Church in America responsibility. Other Lutheran synods likewise labor among the pioneers of a great area, among them the Norwegian Church whose pastor, E. O. Walker, from Medicine Hat, Alberta, writes in the *Lutheran Herald* of August 10:

"My district is a large field, extending nearly a hundred miles from Medicine Hat in each direction. In this district there are many Scandinavian communities. I have eleven places where I regularly hold services every month; and some of these are quite large centers, reaching out in the various directions ten to fifteen miles. Most of these congregations have been organized before; many pastors have served in the field; but in the later years there has been a breakdown in the work. Most of the places need and demand the English language. The meetings are held in school-houses, halls, and church buildings.

"As a rule, people come to the meetings in good numbers. Sometimes almost the entire community is there.

"The work is largely 'personal work.' The preacher must call on the people. How needful to be a missionary in these districts! He must have the welfare of the people at heart, both as it concerns their temporal and eternal welfare.

"In my field, three Sunday schools have been started. I consider the work with the children and young people to be of the highest importance. Since the beginning of my work, forty-six have been baptized. Sixteen of these were five years old or over. About six weeks ago fourteen were baptized in one evening. Four of these joined the confirmation class. How limitless are the opportunities! My confirmation classes enroll twenty-five students in four different classes.

"In most of my congregations there are Ladies' Aids, most of which have become Community Ladies' Aids during these past years.

"It is a great task which is before us. The mission fields are ripe unto the harvest. Many are the gracious and good-hearted souls throughout the districts. Most of these are poor people; but they bid the missionary and the preacher welcome; he may stay with them and he may eat at their table. The love of God abides in some hearts."

A TEACHER'S LIFE WORK

IN THE *Lutheran Companion* (Augustana Synod) for August 19, an article by Prof. E. F. Bartholomew appears that strikingly indicates the hope and mission of a Christian teacher. Since Dr. Bartholomew is a veteran member of the faculty of Augustana College at Rock Island, he is a competent authority on schools and school men. We quote:

"The strenuous work of the day is ended. The room is empty. Silence reigns. The tired teacher sits at his desk a few moments. His head droops. He sleeps. He dreams. A vision of wonder and awe fills his gaze.—Once more the room is filled, but not now as before, with young boys and girls. A great crowd of mature men and women fills the space, a vast multitude stretching out many blocks away and raising their hands and voices in gesture of blessing.—Who are these; whence have they come; what is their mission? A prominent figure in the foreground beckoned for attention and said, 'These are they who years ago sat in these seats, who received their training in this place, and are now come from the ends of the earth to do homage to the one who started them on the upward way and shaped their lives for usefulness and honor in the service of mankind. And we are here to tell you that all we are and have been able to do, we owe to you.'

"The vision vanishes. He awakes—Was this reality or only illusion? It furnished material for thought and reflection. He mused. There was a change in his outlook. He saw his calling from a new angle. He was nerved with renewed zeal and energy. All sense of irksomeness has disappeared. There are no more

sighs of weariness and of discouragement. It is a pleasure and a privilege to go about his daily routine of duties. Each day brings new and inspiring opportunities for useful service, for helping aspiring souls, for sowing seeds that will blossom in beautiful flowers and golden fruit.

"THE TEACHER AND HIS THRONE"

"Is it really so, even as he saw it in the vision? He puts things together, and this is the substance of his thought. In this vision is revealed the significance of the teacher's office, his honor, and his reward. The teacher's chair is a throne from which he rules the nations by training men and women for high stations in church and state, and shaping the sentiment that makes the laws. The schoolmaster on his throne in his little school room kingdom, what mighty potencies are not conserved in that seat of royalty! What streams of efficacy for personal, social, and national salvation radiate from that fountainhead of influence! What agencies for the quickening, development, and turning into service all that is best in human hearts, are nurtured in that dynamic center!"

Editor Ryden in a clearly worded editorial exhorts his brethren to think in terms of support of the Christian teacher.

FOR LAW AND ORDER

O. C. Mees, Ohio Lutheran Pastor, Serves in Law and Order League of Canton, Ohio

THE REV. O. C. MEES, American Lutheran Synod, during the recent labor crisis in which his community was involved gave a radio address which the *Lutheran Standard* published in its issue of August 21. At the beginning of his discourse, Pastor Mees stated the situation precipitated by the C. I. O.'s demands to join that union, reported the inadequacy of the regular police force to maintain peace, and the meeting of citizens called to form a Law and Order League. He continued:

"I attended this meeting, and when a resolution was adopted to organize a Law and Order League I was ready to serve on the Executive Committee. My personal sympathies have always been with the working man, are today, and always shall be. A constant challenge to employers to treat their workers fairly and the preaching of the Gospel of Jesus Christ always go hand in hand. I have preached this Gospel without fear or favor and am pledged to do this by my ordination vow. But this same Gospel teaches also that only lawful conduct on the part of employer and employee, and on the part of corporation and union will ever bring blessed fruitage. Our American civilization is grounded upon this Scriptural injunction.

"THE 'VIGILANTE SCARE'"

"When this Law and Order League came into existence a certain element in our city which believes that by force and intimidation, by defiance of law and order this strike can best be won, attacked the league by calling it a vigilante movement. Early in the strike disorders arose which challenged our law enforcement agencies, the city and county police. Homes were stoned, men were threatened unless they sign the C. I. O. cards, families of those who were working in the plants were visited and urged to get their men out of the plants or else suffer the consequences, even innocent parties who got into the restricted strike zones were molested by the belligerent picketers, their cars stoned and the occupants injured. Those who believed such an unlawful and law-defying campaign would help the cause of the union did not wish an honest, impartial application of the law and so the vigilante scare was started to keep honest, law-abiding citizens from joining this citizens' movement. Then it was called a 'strike-breaking' effort to deprive the working man of his chance and to support the corporations in their battle against unions.

"At the first meeting of the Executive Committee I stated emphatically that if ever this League showed partisanship in its activities or did anything more than promote the understanding of the law among the people and arouse public opinion for strict law enforcement through the duly authorized departments in

city and country, I would immediately withdraw and speak openly against the League.

"IN BEHALF OF LAW AND ORDER"

"Others of the Committee said likewise, and so far I challenge any fair-minded person to point to a single thing which this League has done other than stand for law enforcement, and help bring law violators to justice. The only power the League has is to arouse the spirit of true Americanism and insist that the law be respected and obeyed."

ADVANCE WELCOMED

WE READ with pleasure of the evident signs of advance that our church is making as reported in *THE LUTHERAN*, May 19, 1937, following the April meeting of the Board of Foreign Missions. Especially are we glad there has been such a substantial decrease in the church's foreign missions' indebtedness. Too long this debt has been a deterring weight upon the church's heart, prolific of excuses, hindering expansion abroad.

Apparently there is to be no more waiting while the debt is being paid before advance is again undertaken, for we read further the better news that one "new or replacement missionary" is to be sent to each field. The item makes us almost cry out "*Banzai*!" except that our hearts are bowed in gratitude that this action has been taken by our church through its Board of Foreign Missions. On this page, in the *Bulletin's* last issue, we published an expression of the hopes of this Mission and of the Japan Lutheran Church relative to the sending of workers here. We long for the coming of a new missionary to this field. We do so not only because we poignantly feel the need of this field, though primarily that is the cause for our longing, but, too, for the sake of the church at home. Again she can know the joy of sending young men to needy Japan, and to other fields, men ordained to preach the Gospel and to administer the saving Sacraments.—*Editorial by G. W. Shillinger, Japan Lutheran Bulletin.*

MORE HEATHEN THAN A CENTURY AGO

WILLIAM EVELEIGH, in an article titled: "A New Stage in South Africa," published in the January issue of *World Dominion*, states that although there are 1,605,927 professing Christians among the native people in the Union of South Africa, there are also 3,000,000 heathen in the Union.

"After considerably more than a century of missionary service there are more heathen people in the country than when the early missionaries began their work. Ought not this fact bite into the consciousness of every missionary church?"

His article reveals that among the Christian adherents in the Union of South Africa there are 23,371 Lutherans that may be classed as Europeans, 195,313 Lutherans that may be classed as natives, and 46,494 Lutherans that may be classed as colored. The Lutheran Church is sixth among the Europeans, third among the native Christians, and fifth among the colored Christians.—*The Young Lutheran.*

SELF-DOPED BY SELF-PITY

A MAN whom I have known for eighteen years died the other day. As far as age goes, he was in the prime of life. In reality, he was a soured, embittered old man.

Never have I had an ambition to write epitaphs, but if I were asked to turn out one for my departed acquaintance I should be tempted to say:

Here lies Henry Blank,
Aged forty-two years,
He spent more than twenty of them
In feeling sorry for himself.

Henry got the self-pity habit in college. When he did not "make" the football team his pride was hurt. He felt that he

VIA RADIO

The United Lutheran Church is on the air every Sunday until and including the last Sunday in September. The broadcasts are from Station WJZ of the National Broadcasting Company and associated stations on a nation-wide hook-up. The time is 4.00 P. M., Daylight Saving. Dr. Paul Scherer is the preacher. The subject for his sermon September 5 is, "Modern Man's Dilemma."

was the victim of special injustice. So he took a stiff dose of self-pity, and liked it. He refused to play his best on the scrub team, like a good sport, and became a "beefier."

This fact kept him out of the best fraternity. Disappointment again! More stiff doses of self-pity. He gradually quit seeking within for explanations for failure, and found justification in circumstances—the envy or the stupidity of others. He took to self-pity as some men take to drink.

Leaving college, Henry got a fairly good job in an architect's office, a line of work for which he had real talent. But promotion and pay didn't come his way as fast as he thought they should. Again he felt that he was being discriminated against. He grumbled and moaned so much that he was finally fired.

Always and always Henry felt that fate was using him badly. He never "got the breaks." Soon self-pity was etching acid lines in his face. He had few friends and no pals. In fifteen years he held several jobs. In none of them, it appeared, was he "treated right." Finally he began to fail in health, as he had long since failed in spirit. Death must have been a blessed boon to him.—*Lutheran Tidings.*

TUSKEGEE INSTITUTE is to be presented with a bronze bust of Dr. George Washington Carver, the Negro wizard of agricultural chemistry, whose genius is now recognized as equal to that of Burbank. Dr. Carver was born in slavery and as a child was traded for a horse. He graduated from the agricultural college at Ames, Iowa, paying his expenses by massaging the athletes. His experiment with the peanut, from which he has extracted milk, chemical oils, rubber, paper, ink, and 200 other products, has not only brought him into great prominence in the chemical world, but has made him a public benefactor, by wonderfully increasing the value of this southern commodity. He has shown that peanut oil is of great value in infantile paralysis. He has turned all his products with the secret of their production over to the medical fraternity, without cost.—*United Presbyterian.*

THE NEGOTIATIONS for rapprochement between the Anglican and the Presbyterian Church of Scotland have practically ended. It came when in 1930 the Archbishop of Canterbury, at the request of the Lambert Conference, asked for the appointment of a joint committee to bring these two great religious bodies closer together. In 1934 the committee presented a report which was approved by the General Assembly of the Church of Scotland. It urged that the things believed in common should be undertaken in common. Among these were the mutual admission to pulpits, as occasion served, of the ministers of either church, and the admission to communion in either church of the members of both churches. It was found impossible to approve this report by the Church of England. The Lower House of Canterbury Convocation commended the report in theory, but refused to commend it in practice. Accordingly the archbishop has written the Scottish committee, expressing his belief that the conference may be regarded as closed. There was an agreement as to the nature of the church, but a difference as to the character and function of its ministry and sacraments.—*United Presbyterian.*

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"US ALSO"

IF YOU HAVE not recently read from your catechism the explanations of the petitions of the Lord's Prayer, turn to Part III of the catechism and review its paragraphs. Notice the place of yourself with reference to the petitions;—especially in the first three, "Hallowed be Thy name," "Thy kingdom come," and "Thy will be done on earth as it is in heaven." The last words in the definition of each are "hallowed also by us," "come unto us also" and "done by us also." Likewise observe that our attitude toward holiness, the kingdom and obedience is one of self-determination: by non-participation we affect only ourselves. The Lord's promises are realized without us, if we choose to ignore them. On the other hand, if by us the petitions constituting the Lord's Prayer are earnestly and sincerely prayed, there is no power on earth that can deprive us of the divine answer thereto. But there are no proxies. It is each of us for all of us. The Lord in the model prayer used "our" and "us," but not in such a way as to obscure the single *my* and *me* of the one praying.

We cite the above-stated truths for a very definite purpose, namely, to place before every individual reader of this editorial an appeal for their personal interest and co-operation. By action of the representatives of the membership of the United Lutheran Church at Columbus, Ohio, last October, we are committed to realizing what has been designated for the sake of definiteness, the President's Plan of Promotion. On the details of that plan a group of men, officials of the church and secretaries of our boards, have been working earnestly during the past eight months. The various initial steps have been taken, informing printed material has been written, and plans completed for meetings of pastors and congregational leaders and workers. As was announced last week, the Kansas brethren will lead the list of synods in its meetings this month, and about three hundred similar assemblies will occur in the period from September 15 to November 15.

But unless the people of the congregations take on the work of promotion, that which has been done will be only a plan. The membership of the church must create reality according to the plan and by following our leaders. "The Lutheran" appeals therefore to all its readers to co-operate in behalf of our "President's Plan of Promotion."

First of all, you must realize that our Lord desires more activity by believers in Him at this time when there is so

much error, sinning and irreverence all around us. Doubtless concerning the people's woes and their ignorance of the consequences of unbelief and wrong doing, He is saying to us, His children, "Is it nothing to you, all ye that pass by?" That is the first appeal to you—think of the need of your active service to bring your neighbor better things than he now enjoys. Always he who receives must give to those who are still without knowledge of God.

After realizing how our Lord is grieved by the treatment accorded His Gospel and the grace so freely offered, think of the power our United Lutheran Church could apply if its million confirmed members became aroused to real activity. We are doing a great deal of good work now, despite the fact that fewer than one out of four of our members has seriously contemplated the opportunities he has for serving the Master and taken on a definite form of church activity. Keep in mind the figure, a million confirmed members: then think of these facts about them.

There are 280,000 or more families to which no literature of the church is sent by mail. You and your fellow-subscribers for the church weeklies carry the load of a dozen times your number, because the rest of your brethren are inactive.

The Women's Missionary Society has accomplished a wonderful volume of service in missionary spheres, but only one-ninth of the women of the congregations are co-operating. The other eight-ninths would find their Lord oftener and nearer to them; prayer would seem like a child's talk to an affectionate parent, if promotion brought them into definitely active participation in the church's work. And what nine-ninths could accomplish engaged in thrusting the ideals of Christian womanhood into the world's wasteful ways of using women, would make God's angels rejoice.

In some ways our church has a system of operation whose efficiency is unsurpassed by any other church in the United States. It was formulated in 1918 with a century of Lutheran and other denominational experience to serve as guides and warnings. Its basic feature is a composite unit of opportunity to serve God, whereby every member can claim an interest in the whole program of the whole church and by prayer, example and offerings can participate in every general enterprise of his brethren. When the full significance of this product of organization became apparent to us, we felt the thrill of efficient fellowship in our Lord Jesus Christ. As we sat in our pew with our brethren in one of the 4,000 congregations of our group and visioned our participation in the many enterprises of many kinds in many lands, we caught something of the inspiration that the grace of Christian co-operation alone conveys. We could understand why Paul so triumphantly asserted to the Corinthians, "Now ye are the body of Christ and members in particular."

But dear fellow loyalist to the cause of Christianity, not a half, nor a third, nor a seventh, nor a tenth of the membership of the United Lutheran Church realizes what you mean when you talk about the whole program of the whole church or what we refer to as the calendar of seasons for the various divisions of support each year. Some of them would not know the name of our president nor of their synod, nor of their institutions of mercy. It is to promote interest among these that the "President's Plan of Promotion" is to get under way this month. Are you with us for its realization? Will you pray, beginning today, that the light of grace may be brought to the eyes of all your brethren in the faith? Will you ask your fellow Lutheran what he or she knows about the church's agencies of service? If you feel a bit shy, loan him this issue of THE LUTHERAN, with instruction to read its articles and return the paper to you for the loaning to a second friend. And in our Lord's name, do your part in this work of promotion. Be capable of praying honestly: Thy kingdom come, thy will be done by us.

ACROSS THE DESK

IF OUR eastern papers are to be believed, there is one topic of conversation that was common to a very large portion of our United Lutheran Church preceding the final ten days of August, namely, the weather. Mark Twain's remark that nothing is done about it can be conditioned: certainly everybody complained in our area, and press bulletins indicate a similarly dissatisfied state of mind among people from Boston to Seattle and points south. From the United Lutheran Church in America Church House in New York, 39 E. 35th St., comes the comment of one of our least excitable leaders: "We are sweltering here in the Church House; and the street in front is being torn away by a huge machine which is making a terrific noise. So we are between a snorting devil and a sea of perspiration."

Air Conditioning

But that for which we really desire to plead is consideration of some form of air conditioning adapted to churches. Last year we found an effective but quite inexpensive arrangement installed in a church building in Kansas. The pastor explained that an ingenious member of the congregation had devised a combination of ice box, electric fans and air conduits placed in the church basement. The ice box was so amply insulated against weather heat that it could be filled on Saturday. Then on Sunday morning the sexton set the fan in motion and cooled the atmosphere to a degree that was comfortable during the period required for the service. We were told that the device worked during the hot spell of 1936. That was real praise, for the thermometers in that locality registered 116° Fahrenheit.

N. B.—We are not selling church air conditioners, but we do believe that physical discomforts to church attendance which can be removed should be banished. We personally can be and are edified by hearing good sermons and by participating with our fellow believers in liturgical worship in a heated room. But we do not forget that sweat of one's brow is the follow-up of sinning and the curse brought on work by man's fall from grace. If there is any place where perspiration is an intruder, it is at church. And while the air conditioner is under investigation, the status of ventilation, unnecessary noise and the width and hardness of the pews might be given attention.

Viewed with Alarm

AN ENERGETIC Chicago pastor of our United Lutheran Church has sent us a clipping from the Chicago *Daily Tribune*, wherein Roger Babson is quoted as warning church leaders that a new decline of church loyalty is in the offing. "Church leaders are merely whistling in the dark when they boast of statistics showing increased membership during the past year," we quote from the *Tribune's* first paragraph. Just what the whistling signifies, we cannot quite see. We vaguely remember this form of mouth melody as something practised by small boys when passing cemeteries or getting home after dark through lonely roads. They whistled to keep up their courage, or to be company for themselves, or to scare away bogies. But surely nothing frightening can be found in the report for 1937 that the American churches gained 837,404 new members during the year 1936.

Mr. Babson has become widely known as an economist by virtue of books and reports compiled under his supervision and dealing with business affairs and trends. We of the church have found in him the distinction that he deems religion and morals, and therefore religion and public morale, closely related. He further leads us to respect his reasoning powers by his recognition of the fact that morale and morals do not come out of the air but out of the churches.

Therefore he has placed in the cycle of business trends a period which he describes as the revival of religion, indicated, of course, by increased interest in and loyalty to the churches. In 1932 we heard Dr. Alvin E. Bell of Toledo mention this seven-step business cycle of Mr. Babson's and report him (Babson) as sanguine that the church revival was about due. If in 1937 it must be indefinitely postponed, or worse still, omitted entirely, then we are indeed discouraged about Mr. Babson. His statements have brought a cheerful optimism to many gloomy conferences of church men.

We wonder to what extent this distinguished optimist's responsibilities as president of the Congregational-Christian denomination have affected his powers of analysis. The group he heads, once powerful in New England and in the lead so far as missionary enterprises were concerned, seems to have fallen into difficulties. They seem to us (we say seem advisedly) to have become indifferent to the doctrinal tenets of the Christian faith and to have made more of good church government and good deeds than was wise. There is a form of open-mindedness that subjects necessary convictions to degeneration from overexposure. As a comparison we are thinking of a family that would tear down the walls of their dwelling place in order to demonstrate the perfection of hospitality. Or of the generous person who gives away what he needs to rear his own children. If this association with impractical idealisms has thrust shadows over Mr. Babson's vision of the future, his fellow-Christians will regret the loss of a helpful observer.

What About the Figures?

We personally do not forecast a great religious awakening at this time. There is nothing in either an economic depression or in a great war that strengthens the Christian churches. In time of severe trial, weak faith and superficial loyalty to Christ are insufficient and people drift away from their spiritual anchorages. Practically a score of years have elapsed during which the world's poverty and strifes were Satan's saws to sever the moorings of believers. Most of us are of the opinion that the recovery from depression will lessen the adverse forces with which for two decades the churches of the nations have been contending. That neglect or merely nominal loyalty to religion has become visible in recent years surprises no one. That it is not greater proves the grace which makes the church of Jesus Christ beyond capture by the evils of the world, but not beyond showing scars and lessened growth.

But such adversities are not in the fact of an 837,000 gain of persons in the church's enrollment. The figures are bona fide and the late Dr. Kieffer compiled them from the bona fide reports by the statisticians of the several denominations which are named. The same sort of reports have been compiled for a score of years (originally by Dr. Carroll). They summarize what pastors of congregations report to their ecclesiastical organizations. On these reports, among other things, their apportionments are based. They are as nearly an accurate indication of the membership of the church as is numerically possible. They contain some who have only nominal connections, but they have always contained that element. Certainly they were not more such in 1936 than in 1935.

What Mr. Babson can perhaps indict is the average of efficient loyalty among those enrolled in the church. That is probably what he meant. Even to this interpretation one could offer an apology. We could in our United Lutheran Church in America. We are now far enough out of the depression to join forces with each other in a great plan of promotion. In fact, that is exactly what is in process of initiation. It is optimism, not fear of failure.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"BEHOLD, HOW GOOD AND JOYFUL
A THING IT IS, BRETHREN, TO
DWELL TOGETHER IN UNITY!"

*Oh, if the world would only try to taste
this joy! Strife and contention are every-
where, and the happiness of life is at low
ebb. Lord, give us the gift of a contented
mind.*

*O Lord, how joyful 'tis to see
The brethren join in love to Thee!
On Thee alone their heart relies;
Their only strength Thy grace supplies.*

*How sweet within Thy holy place
With one accord to sing Thy grace,
Besieging Thine attentive ear
With all the force of fervent prayer.*

*O may we love the house of God,
Of peace and joy the blest abode;
O may no angry strife destroy
That sacred peace, that holy joy.*

*The world without may rage, but we
Will only cling more close to Thee,
With hearts to Thee more wholly given,
More weaned from earth, more fix'd on
heaven.*

*Lord, shower upon us from above
The sacred gift of mutual love;
Each others' wants may we supply
And reign together in the sky.*
—Hymns Ancient and Modern.

"THE CURE FOR CARE"

By the Rev. N. J. Sproul

IN ONE of his epistles, Paul says: "Be careful for nothing!" A most extraordinary thing for him to say. He is, at the time of writing, a prisoner in a Roman dungeon. Chains are clanking about his wrists, and a Roman soldier has him under constant surveillance. Small, indeed, are the chances of his ever regaining his freedom. To be thrown as a prey to wild beasts; to be saturated with oil and made to do duty as a torch in Nero's gardens; to be crucified as was his Lord and Master; or to fall beneath the headsman's axe, is the best that he may hope for from the hand of cruel Rome. With such an outlook what may we expect to hear him say? How should we feel in a similar plight, and what say? Listen!

The keynote of the apostle's plaint is struck in the word "rejoice!" Paul is not living in the shadow, neither is the music of his soul in a minor key.

Three times does he say to those to whom he writes, "Rejoice! rejoice! rejoice!" Surely here is a strange paradox—facing a cruel death, already in its shadow, yet rejoicing!

If there be anything in earthly conditions to give birth to despair; if anything in man's treatment of his fellows that is calculated to nurse wrath; if anything can change faith to unbelief, surely we have

it here. These clanking chains, this hideous prison, this Roman spy chained to his very person and prying into the privacy of his thoughts, will suffice. Yet, wonder of wonders! Paul exhorts to gentleness and joy.

One word lets us into the secret of these enigmatic utterances and gives the key to one of the grandest lives of earth. That word is, "The Lord is at hand!" To Paul this was everything. What recked he for chains and imprisonment, for stripes or even death? "The Lord is at hand!" Nearer and more powerful than all the legions of Rome is the Lord of glory, the strong Son of God. Therefore said the apostle, as did the Psalmist, "I will not fear what man can do unto me."

Once this thought has been given its rightful place in the life, we have learned how to triumph over every worrying and distracting care. The immanence of God, not simply in the world about us, but in our lives, as the Dispenser of our joys and the Healer of our sorrows, is the wondrous cure—the only cure there is—for care.

What a distracting element in the life care is! Where may we go and be without its blighting reach? We find it everywhere. As the waters cover the sea, and the atmosphere is all about us, so with care. Even little children are grown old prematurely because of it. Well is it, then, for the individual who has learned Paul's lesson and fled for refuge to that only Refuge of souls, and has "by prayer and supplication and thanksgiving let his requests be made known to God."

The cure for care, then, is prayer. We are to be free from care because we are called to prayer. Mark the setting of Paul's words—"prayer" is placed over against "care." In nothing have care; for in everything we may have resort to prayer. Care should not corrode our lives at any point, and because of the fact that prayer, as a saving power, touches life on every side. Prayer is the door through which we are permitted to pass from a world of care to the realm of peace. Prayer and care are the antithesis, therefore, one of the other. They are as inimical one to the other as fire and water. God's antidote—and it is an unfailing one—for care, is prayer.

Of course, it is far from the apostle's mind to even suggest that life is to be regarded in the light of a merely idle, pleasant dream, with all serious, sobering and engaging thoughts and undertakings left out. No one understood better than Paul that "Life is real! Life is earnest!" None realized more than he the seriousness of life, nor does he ever suggest that it is to be taken otherwise. This is a world of struggles, and blows, and tears. Nor are we expected to laugh when tragedy is being enacted. Life always calls for serious, earnest thought, and purposeful endeavor.

"We are not here to play, to dream, to drift,

We have hard work to do, and loads to lift.

Shun not the struggle; face it. 'Tis God's gift."

Paul would not have us for one moment "shun the struggle." But he would save us from falling under the load of self-imposed burdens. We are commanded to cast all our cares upon Him, and for the reason that He careth for us.

We have a great, good Father, Who careth for His children. He provides for us. We have less need to take anxious thought than have our children. If our little ones should come to us with worries over tomorrow—their food, their clothing, and hundred and one needs—we should certainly feel called upon to rebuke such precocity, and send them off to school or out to play. We would say: "My children, these things do not concern you as yet. They belong to me to provide for and arrange." But have we, who thus deal with our children, forgotten our Lord's word: "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give!" Let us try to come to a better understanding of those words, "How much more!"

But deeper than the needs of our bodies lie those of the soul. The sin of the soul is our greatest burden. We cannot carry it alone. It is not only disquieting, but crushing. For this, too, provision has been made. We have One Who was "wounded for our transgressions, and bruised for our iniquities." When Christ said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," it was not respite from the thousand and one annoying things of life He promised, but surcease from the load of sin. From this load we may have release: appeal to the Saviour at all times in prayer.

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.

"Are we weak and heavy laden,
Cumbered with a load of care
Precious Saviour, still our Refuge,—
Take it to the Lord in prayer."
—Selected.

WHAT GOES IN

IN THE SHOW window of a candy store there is a big picture which shows a man in a white cap and coat pouring rich creamy milk into a kettle. He is making milk chocolate. That is a good advertisement, is it not? When people think of the good ingredients that go into this kind of candy, they are inclined to buy some of it. Pure milk must make fine candy, they think.

In order to produce good candy, the best of materials should be put into it. The same is true of life. If you want to have a good character you must put pure, strong, character-building thoughts into your mind. What sort of materials are you putting into your life?—Exchange.

WORKERS OR SHIRKERS

EVERY WORKER COUNTS—counts one. Every shirker counts—counts a cipher, naught or zero! Zero; no wonder a shirker would freeze to death, like the woodchopper who was waiting for sweat before he began to work! There is no neutral zone, no No Man's Land, between working and shirking. We went in all over into the old swimming pool, or were kept out entirely—which was against either nature or desire. Did we stick one foot in the water and whine, "Ouch! it's cold"? Not much; we dove like frogs from the old tree roots, and came up warm and happy! Is it not even so with work? Do we not need to go in whole-heartedly?

Industry is a matter of choice; two roads stretch out before us, the Road of Industry and the Road of the Shirker. Just below my boyhood home the old road crossed, but a boy could not follow suit—cross his legs and travel both ways. Choice was necessary at the crossroads. Each road had its pleasures, its advantages, its beauty spots. Not so with these two roads, for the Road of the Shirker ends in the Desert of Nowhere.

To fare out on the Road of the Shirker is as sensible as it would be to go to the railroad station and ask for a ticket to Nowhere. Would not the agent look at us pityingly, and say, "I presume that you mean N—; the institution for the feeble-minded is there."

The Road of Industry leads to a comfortable home, to self-respect, to a bank account, and to large usefulness in life. The Road of the Shirker leads to a leaky roof, a no-account life, and a comfortless old age. Here are the crossroads; which way will you travel?

First you choose to be industrious, then you get the habit; then, lastly, the habit gets you in its grip, and industry becomes second nature—a very desirable conclusion. Then you pity—oh, how you pity—the poor shirker who did not have sand enough to choose the right road, nor grit enough to keep traveling toward the industry goal!

Hope for the industrious! Oblivion for the idler! This is nature's handwriting on the wall of your life. A fig for the idlers of life! Who said, "My Father worketh hitherto, and I work"? G. W. T.

WHOM GOD HATH JOINED

By Neva M. Hageman

JUNE BABCOCK, the minister's wife, was sweeping the front porch and rejoicing in the beautiful day. She dusted the furniture, rearranged the porch swing pillows and watered the plants. Her husband stopped to banter with her. He was on his way downtown on an errand for the church. He, too, was enjoying the perfect day, and his enjoyment took the form of teasing his wife:

"Polishing up the nameplate, and trying to lay a trap for some unwary young couple, are you? Do you think it entirely proper for a minister's wife to be trying to entice folks to the parsonage to be married, just because we are on the road which leads to and from the courthouse?"

But she was staunch in defense. "You shouldn't make fun of me for doing that. It brings in the fees (sometimes), and, anyway, in this day and age of thoughtlessness, it would be a good thing if all could be forced to have a religious ceremony when they are married. Makes 'em think," she replied sagely, and escaped into the house with her duster and watering can.

She glanced out, though, for the door of the house next slammed ferociously. Young Mr. Freeman rushed to his car, which was standing in front of his house, jumped in, started the engine, and was off with none of his customary backward glances or friendly waves to the window where his wife would be watching.

"He is angry again," sighed June. "I just wish they wouldn't fuss so much. There are so many little things to be happy over; they have such a darling house, all their own, and he has a good position. Why won't they be happy? I must run over after the work is done and try to soothe her a bit." She knew Ethel Freeman's way. No doubt she was now on top of the unmade bed, weeping wildly.

Before the morning work was done, a shy couple was at the door, and June had to hail a passing boy to find the minister. "I'll have him here in a minute," assured the lad, speeding off on his bicycle.

June bustled about, making the young couple feel at home, and then she thought about the witnesses. They had none. She excused herself and ran over for Ethel.

She found the red-eyed young wife all dressed to go some place, and coaxed her to come to the wedding first.

John returned, and soon the five of them were in his pretty study, the young couple standing before the bank of ferns and pledging their eternal troth. Ethel was beside June, her face half averted, but the minister's wife felt sure that sobs were shaking her, great big sobs that rack the body, but do not break forth in tears.

The newlyweds were so happy that it was not necessary to make up conversation to entertain them, and June and Ethel slipped out while the papers were being filled in.

Ethel threw her arms about her friend, and the tears came at last. Finally she controlled herself and apologized for her strange behavior. "I have gone so far that an explanation is due now. I don't suppose you know that Cecil went off angry again today. I just cannot do things his way, and then we say things we shouldn't. When you came, I was just starting to the lawyer. I was going to make application for a divorce, feeling that I didn't have to put with his peculiarities any longer. But while the minister was reading that beautiful ceremony, I did some real thinking. You see we were married by the judge, and this was my first real wedding. I never once thought before what it all really meant. When he said, 'Whom God hath joined together,' I felt that I would scream and run out to find Cecil and ask for forgiveness."

June helped Ethel wash her red eyes and powder her face and hide the ravages of the tear-storm.

Still Ethel hesitated, and June tried to visit as though she didn't notice, yet cautious not to be too distracting.

Finally Ethel broke into the one-sided conversation. "Say, June, could you slip into the study and get that book that has the ceremony in it? I want to copy it off and read it to Cecil, and I feel sure that it will be a great help to us; at least, it will be to me, and next time I am tempted to take matters in my own hands, I'll just remember that marriage is no passing joke, that what 'God hath joined together'—her voice trailed off into silence.

As June found the place in the little book, and slipped it into her hand, Ethel went off without another word. But, somehow, the minister's wife felt that the morning had been well spent.—*Selected.*

THE GOSPEL OF LABOR

BUT I THINK the King of that country comes out from his tireless host, And walks in the world of the weary, as if he loved it the most; And here in the dusty confusion, with eyes that are heavy and dim, He meets again the laboring men who are looking and longing for him.

He cancels the curse of Eden, and brings them a blessing instead; Blessed are they that labor, for Jesus partakes of their bread; He puts his hands to their burdens, and enters their homes at night; Who does his best shall have as guest the Master of life and of light.

And courage will come with His presence, and patience returns at His touch, And manifold sins be forgiven those who love Him much; And the cries of envy and anger will change to the songs of cheer, For the toiling age will forget its rage when the Prince of Peace draws near.

This is the gospel of labor—ring it, ye bells of the kirk— The Lord of Love came down from above, to live with the men who work; This is the rose that He planted, here in the thorn-cursed soil— Heaven is blest with perfect rest, and the blessing of earth is toil.

—Henry van Dyke.

SMILES

"A little boy, out to dinner, thrice refused chicken gravy, of which he was very fond.

His hostess, who had added macaroni to the gravy, finally said, "Why, I thought you liked chicken gravy."

"I do sometimes," replied the guest, "but when my mamma fixes it she never puts in the windpipes."

THE FLIGHT

By Mabel Cornelia Matson

THE LITTLE WORRIES danced about my bed The dark night through, Until the dawn crept in, all pink and gray, And frightened them away.

SOCIAL JUSTICE

We Are Personally Responsible for Social Justice

By D. BURT SMITH

Leviticus 19: 9-18, 32-37. The Sunday School Lesson for September 5

THE BASIS for social justice is right dealing. God requires this, people expect it, and every believer in God and follower of Christ seeks to maintain it. There is no better proof of personal liberty than to deal righteously with everybody. Taking selfish advantage of another, being tricky for the sake of gain, interfering with the normal progress of another is never morally or legally right. All that is not right tends to slow up progress toward social justice.

Much talk about social justice is not a guarantee that it is a fact or soon will be. Pages are written and read about it, but too often only a small impression is made on the thinking and planning of the readers. There is a continuance of the ways of injustice until some drastic law enforces restraint. God's idea of social justice is that right dealing one with another shall be natural, the normal fruit of what a man wants his life to be. And, yet, God found it necessary to lay down rules and give directions for everyday conduct, to help individuals discover the course to social justice and walk in it. It is obvious that conditions have not changed. In spite of all our much-vaunted advancement we have not gotten rid of the enemies of social justice. Education and culture and privilege have not removed the spirit of selfishness from people. The grinding down process still goes on, and the strong continue to oppress the weak, the poor seem to suffer because of the heartlessness of the rich, and still there are masters who have slaves.

The regulations for social conduct, both in relation to their own people and also to foreigners, or strangers, among them, were divinely laid down for the Jews long ago. These are based on principles that have never grown old; they are found in our best suggestions for social justice today. They point out clearly what are right dealings with our neighbors and with strangers.

Right Dealing with Neighbors

No explanation is given as to why some were poor and dependent on the others for support. Why some had harvest fields and vineyards and others had not is not accounted for. No blame is laid on anybody for this condition. The only recognition of this difference of living conditions among the Jews was to direct the more fortunate to share with others. Gleaning was to be allowed; in fact, it was to be encouraged by leaving grain and grapes for the poor to gather. By their gleanings the poor could live. It was regarded as right and just that the less fortunate should thus be provided for. It was not a dole system that God prescribed, but a chance for certain work that would provide a livelihood.

But further requirements were made. In all dealings, truthfulness and honesty were to prevail. No short weight or meas-

ure was allowable, and no lie for advantage was tolerated. God's name was never to be used as proof that a deceiver was going straight; such hypocrisy was denounced. By no religious act could the defrauded cover himself. Employers were to pay just wages and employees were to earn their wages. The physically impaired were to be adequately provided for, and under no circumstances were they to be exploited as a means to gain. In all matters of judgment to determine guilt or penalty, no favoritism was to be practised, in "soaking the poor" and letting the rich "off easy." Judgment of all kinds was to be based on facts righteously interpreted. In talking about one another there was to be no tale-bearing, no repeating of gossip, no hurting another's reputation. Personal vengeance was not to be harbored, and no scheming was to be done to bring penalty on another; bearing false witness was warned against.

These regulations were for the individual; it was a hint at each one's responsibility for social justice. While our manner of life, our ways of production and trade, our racial relationships are not as they were with the Jews when Leviticus was written, yet the principles involved are the same. Our course to social justice can be laid out on the broad plan which God gave the Jews, making modification to fit our conditions.

Right Dealing with Strangers

The Jews, too, had a foreign problem, for "strangers" lived among them. Some of these adopted the Jews' religion and were granted many privileges. Others did not do so but still lived among them. The Jews were narrow in their definition of the word *neighbor*. To a Jew his neighbor must be a Jew, and his inference was that social justice held him under obligation

only to a Jew. God did not so narrow the term neighbor. He meant by neighborliness an attitude and spirit in the individual, which showed itself toward all, both Jews and strangers. The rule went far in declaring that the "stranger" should be dealt with on the same level as "one born among you." It is easy to realize how difficult it was for Jews to follow that rule. We find it hard for ourselves. To help them practice justice with strangers, God reminded the Jews of their stay in Egypt, where they were the "foreigners," and yet were dealt with well.

The same high ideals of honesty were to be carried out in dealing with strangers as with Jews. They were to be particular to have all their measuring devices true and exact; their pound and yard and gallon and peck were to be neither more nor less than the fixed standard. They owed as strict dealing to strangers as to Jews.

Not all descendants of Jews have been sticklers for just weights and measures, nor have other races done any better. Constant vigilance is necessary to prevent fraud in buying and selling. Short weight and measure is often exposed. This is one of the evidences that social justice is not in full swing among us. It is clear that the Golden Rule has not been adopted by all of us, at least we do not all practice it, even in a Christian country.

A VALUABLE MONTH

HOW MANY congregations are recognizing Parish Education Month this year is not yet known. But, this is known, that all that do will be laying safe foundations for a sturdy structure to be erected through the coming months. The purpose of observing the Month is not to entertain, to do something, to make a stir in the community, to prove the congregation is still alive and doing business as usual. The concern is not so much to attract attention as to stimulate people of the congregation to diligent, persistent, loyal service in, for, and through the educational facilities of the congregation.

Leaders have evaluated the materials distributed by the Parish and Church School Board, have arranged their program for the Month in terms of local situations and needs and possibilities, and, on September 5, will set in motion the machinery for a practical and profitable observance of Parish Education Month.

While this is as it should be, and no effort should be spared to make the observance the "best yet," there is more to this Month than having something doing each Sunday in September. This is to be "the beginning of months" with the congregations, though the church school year is generally designated as starting with October, in the sense that Parish Education Month provides opportunity for getting the right stride to go down through the coming months with creditable pace.

Since Parish Education Month is authorized by the church as an annual observance, the record of each congregation this year will become the basis for larger and better observances in successive years. This fact in itself should be sufficient stimulus to any congregation to do its best this year.

THINK OF THESE

HOW MEN live day by day is of much concern to God.

How we treat one another is a safe index of how honestly we try to live up to God's laws.

Social justice will never be realized until God's regulations for conduct are followed.

A little cheating, a bit of dishonesty, an occasional lie—social justice suffers much by these.

DAILY BIBLE READINGS

August 30-September 5

- M. Respect for Parents. Leviticus 19: 1-4.
- T. Social Obligations. Leviticus 19: 9-18.
- W. Love to Enemies. Luke 6: 27-38.
- Th. The Rich Man and Lazarus. Luke 16: 19-26.
- F. A Plea for Christian Justice. Philemon 8-20.
- Sat. The Lord's Judgment Upon the Unjust. Amos 8: 4-8.
- S. Our Duty Toward Offenders. Matt. 18: 21-35.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

LUTHER LEAGUE IDEALS

PHILIPPIANS 4: 8

LUTHER LEAGUE IDEALS have to do with the personal lives of the Leaguers and also with the character of the League itself. The word ideal suggests a mental picture. *It is a picture of things as we think they ought to be.* An ideal Leaguer would be one who perfectly embodied all the qualities we think a Leaguer should have. An ideal League would completely fulfill our ideas of a perfect Luther League.

Since we all differ, our ideals may also differ. We are influenced more than we realize by our personal tastes and desires. If we are inclined to be frivolous, our ideal Leaguer would be "the life of the party" and our ideal League would be more of a social club than a church society. It is, therefore, worth our while to discuss the *personal and organization ideals* that the Luther League ought to seek to develop. First we will consider some personal ideals and then present some questions for discussion to help us measure our Luther League in the terms of idealism.

Co-operation

Willingness and ability to co-operate may not be the most important ideal, but a Leaguer without it is a total loss. There is no use joining any organization if you prefer to go your own way, regardless of the rights and wishes of others. To co-operate does not mean a spineless yielding to all that others want to do. *But it does mean that you will work joyously and zealously with others.*

Courage

The ideal Leaguer is never afraid. He is not afraid of the opinion of others. What he believes to be right he will advocate. What he believes to be wrong he will attack. *He has the courage to be different.* In League work you will always be under the temptation of conforming and compromising. Be courageous!

Dependability

How often pastors pray for dependable workers. They are vastly more important than talented workers. To say that is not to slight the value of talents. Are you the kind of Leaguer who will always keep a promise? If you are chairman of a committee do you always do the best you can with your assignment? Are you always at meetings and on time? *To be thought dependable is a high honor.*

Good Will

What is your attitude toward others? Do you will them good or bad? Good will was the theme of the angels when Jesus was born. Good will is the attitude of Jesus Christ toward all men. If men had good will there would be no more conten-

tions, no more wars. *Cultivate the attitude of good will, even toward those who seem unfriendly.* You will make your membership in the League a real asset if you have good will.

Health

Perhaps you can do nothing about the matter of health. It should be your ideal to be mentally and physically healthy. Ill health is a handicap that can be overcome, must be overcome, if it is our handicap. But our leadership will be so much more effective and our service will be so much more valuable if we feel alert and strong. *Certainly we will keep the simple rules of good health.*

Honesty

What a different world this would be if all men were honest! The world pays a terrible price for men's dishonesty. *The word of a Christian should be as good as his bond.* His ledgers should be as trustworthy as truth. If the Luther League can help to send honest men and women out into the current of business, social and political life, it will be doing a great service to the Brotherhood of Man.

Humility

Humility is supposed to be a character trait of maturity. Youth is thought to be very sure of itself, making very certain that it will not be overlooked. *True humility is not weakness.* It is an honest acceptance of one's limitations, an honest respect for the abilities of others. One who is jealous of his pride makes a very poor Leaguer and indeed a very poor citizen. Are you sincerely humble?

Joyousness

Joyousness is a typical trait of youth. It must be distinguished from frivolity and shallowness. A genuine liking for life and for others cannot long be counterfeited. Leaguers are good company, they get a lot of fun out of life. *Their good times hurt no one.* Have you learned the secret of happiness?

Love

True love is built upon unselfishness. It must not be confused with physical attraction although physical attraction is one of the evidences of love. It is not the silly sentimentality pictured in novel and magazine and on the silver screen. *Its highest mark is the willingness to die for the one loved.* Christian love extends this willingness toward all who need our service or sacrifice.

Loyalty

The word loyalty comes from the same stem as the word legal. It means to bind. *Loyalty is a tie that binds us together.* Leave loyalty out of any organization and it will fall to pieces. If the world hates a traitor it has good reason. Those who are disloyal are enemies of their world. Loyalty is built on loyal attitudes. Cultivate them.

Obedience

The word obey has been taken out of more than our marriage ceremonies. There will be no happiness in the world until obedience becomes a virtue once more. *There can be no safety in a world that respects no law.* This applies to the highways, it also applies to all of life. Are you a good follower of your leaders? Obedience is a primary virtue.

Purposefulness

To be full of purpose is to have ideals. No race will be run well without a definite goal. There is too much drifting in life. *Purpose steers a life just as a pilot steers a ship.* Speed is no substitute for purpose. Just what are you purposing to do with your life?

Self-control

It is much easier to control others than to control yourself. Did you ever go through the unpleasant sensation of a skid on a wet pavement? What a feeling of helplessness! A skid is dangerous to the riders, it is also a menace to others. *A life out of control is like that, dangerous!*

Self-respect

To respect is to look again and again. When we see someone losing his temper or doing something mean, we want to look away. We are ashamed for them. When we see someone living his best, clean, honest, straight, we want to stay near them. We look again and again. The same is true with our own selves. *To have self-respect is to be able to look at oneself again and again without shame.* We have to live with ourselves whether we will or no. We can choose what kind of a self we will have as our companion for life. Do you respect yourself?

Christian Ideals

We have not listed all the ideals for personal character building that should be in the minds of Luther Leaguers and of all young people. *We can sum them all up in one word, Christ-likeness.* To try to be as near as possible like Christ is to set so high a goal that we will never reach it. But that is the purpose of ideals. They are discarded when they are reached. Christianity offers an ideal that never will be reached. But likeness for Christ is an ideal that is forever challenging us to greater effort. It is the perfect ideal.

To know what it means to be like Christ it is necessary to know Him. Our first means of knowing Him is through His life in the Gospels. More light is thrown on His life by the rest of our Bible. We can see many of His virtues reflected in the lives of living men and women, or in the biographies of the Christian leaders of all ages. We can also know Him better through our daily effort to live as in His presence. If we practice His presence we will know Him better. We can know Him

(Continued on page 23)

BOOK REVIEWS

The Cross of Christ

By George P. Pierson, D.D. American Tract Society, New York. 1937. Pages 173. Price, \$1.50.

This volume is one of several manuscripts submitted to the American Tract Society in a prize contest "for the best treatise on one or more essential evangelical doctrines of the Christian faith." In addition to the prize manuscript, the Tract Society also published this one as of "exceptional value and unusual merit."

The book sets forth the centrality of Jesus Christ and Him crucified in all of revelation and Christian thought and experience. In seven chapters the author views the Cross from above (God); from the remote background (O. T.); from the near background (Isaiah 9: 6); from itself (Seven Words on the Cross); from the left, right and foreground; from below (Satan); and after the centuries.

A glimpse of the points of view of the author concerning the Scriptures, the Atonement and the Church may be had from the following statements: "To accept the authority of Scripture is to solve the mystery of human life and find in the Cross the key to the riddle of the universe." . . . "There are various views of the Atonement. Manifestly the moral influence and governmental views do not include the substitutionary view; but the substitutionary sacrifice to satisfy divine justice view does include all the truths in the other two; so there remains for us one chance." . . . "Any man who can read of the church as 'the body of Christ' and still retain little ideas of the church, needs a few really quiet hours alone under the stars." The presentation is Scriptural and the Cross the very center of every consideration.

Dr. Pierson writes out of a wide scholarship and a long and varied experience on the foreign mission field of Japan under the Presbyterian Church. This book will prove interesting and profitable to any who would gain a better appreciation of the central fact and doctrine of the Christian Faith.

HENRY MANKEN, JR.

The Challenge of a New Day

Sermon Outlines on the Epistles of the Ancient Church. By R. E. Golladay, D.D. Published for the author by the Lutheran Book Concern, Columbus, Ohio. Pages 356. Price, \$1.75.

Dr. Golladay has become well known as an author of books as well as a preacher. He has been diligent in putting into permanent form much of the results of a lifetime study. This new book takes its place very naturally on the shelf after "Lenten Outlines and Sermons," "Sermons on the Commandments," "Sermons on the Apostles' Creed," "Sermons on the Lord's Prayer," "Our Festivals in Church and State," "Outlines on the Thomasius Epistles," "Outlines on the Thomasius Gospels," "Outlines on the Eisenach Epistles," and "Outlines on the Eisenach Gospels."

All of these books have been worthy of their subjects, a great credit to the author, and a source of blessing to the church.

This new book of outlines on the Epistles of the Ancient Church is well up to the high standard of its predecessors. It contains sixty-five outlines, as it covers special days as well as the fifty-two Sundays of the year. The outlines are elaborated, sometimes into complete sermons, so that this is a book of 356 pages—an average of about five and a half pages, much in small type, to each outline.

The matter presented is devotional and practical, with sound doctrinal interpretation. Whatever its value for ministers in the preparation of sermons, it is just such a book as any good Christian would find interesting and helpful.

The literary style is pure and simple and easily understood. Again the author has made a contribution to the literature of the church which will be recognized as having immediate and permanent value.

W. H. GREEVER.

A Guide to Worship

By Charles Stork Jones. United Lutheran Publication House, Philadelphia, Pa. Price, 10 cents a copy; \$1.00 per dozen; \$5.00 per hundred.

Under ordinary circumstances there is not space available in THE LUTHERAN for the review of pamphlets, but this booklet of thirty-two pages is so admirable in its contents and so timely in its usefulness that an exception is made to the rule in order to commend it to the notice of our readers. It is exactly what the title indicates, "a guide to worship." What is remarkable is the scope of its definitions and applications in so brief a compass.

Pastor Jones divides the contents into eight parts; the first being a series of striking definitions. He begins with the declaration: "True Christian worship is spiritual"; and then with reference to true worship he continues, "It is in truth, in spirit, and in faith." The successive parts deal with the Church, Liturgical Terms, Liturgical Words, The Structure of the Service, The Titles for the Sub-divisions of the Service, Some Simple Christian Symbols, and finally, The Church Year.

If congregations could take advantage of the opportunity to make this pamphlet available for catechumens, present, recent and to come, we believe that the money necessary to purchase it at the hundred rate would be well spent.

NATHAN R. MELHORN.

The Life and Teachings of Jesus Christ

By Charles A. McAlpine. The Coverdale Bible Press, New York City. Pages 175. Price, \$1.25.

Dr. McAlpine has done a real service in this little book which is a harmony of the four accounts of the Gospel. He has

taken the King James Version and has given us a continuous narrative arranged in chronological order of the life and works of our Lord. To those who are interested in a continuous account of the ministry of Jesus Christ this book will be most helpful. The author has divided the Gospel into nine chapters from the birth of our Lord to His Resurrection. Of particular interest is the chapter dealing with the Passion of our Lord, giving the day by day events of the Last Week. The Appendix attached has much value, giving the reader an opportunity to refer to the original text and version. The book is to be commended.

CLARENCE E. GARDNER.

WORLD ALMANAC READY

FOR AN AUTHENTIC and complete picture of World Lutheranism attention is directed to the new 1937 edition of the *Lutheran World Almanac*, which will be ready for distribution by approximately September 1.

This eighth edition, the official publication of the National Lutheran Council, is much more than an almanac or directory. It is a painstaking, authoritative, and encyclopedic record of the activities of the Lutheran Church since the appearance of the last volume five years ago. As an historical document, it is invaluable.

Contained in the 384 pages of the new Almanac is virtually every item of significant information regarding the Lutheran Church throughout the world, including factual information and statistics of all Lutheran churches in the world; the development and record of the Lutheran World Convention of Paris held in 1935; records of progress and development of the general Lutheran Church bodies in the United States and Canada, written by leaders of the respective bodies; the story of Lutheran co-operation in America through many organizations; and historical essays and digests which objectively and historically evaluate the trends and events in the Lutheran Church since 1934 and provide complete census reports which rank the Lutheran Church in each of the forty-eight states and in many of the large cities.

Other sections of the book contain brief biographies of noted Lutheran leaders, a necrological report of nearly one thousand pastors who have died since 1932, and a complete alphabetic directory, providing the names and addresses of the 12,000 Lutheran pastors in America. A feature of the 1937 Almanac which has not appeared in any previous edition is a geographical directory of the 17,000 Lutheran congregations and institutions in the United States indicating the synodical affiliation, name, street address, and post-office of each. This directory has been compiled at great expense, and no effort has been spared in making it entirely comprehensive and accurate.

This year by enlarging the quantity of the edition it has been possible to reduce the price of each volume to \$1.25 without lessening the quality of the printing and binding. It is a book which should be on the shelf of every person interested in the history and progress of the Lutheran Church.—N. L. C. Bulletin.

OPEN LETTERS

THANKS DUE "COLLIER'S" MAGAZINE

Dear Mr. Editor:

IT SELDOM HAPPENS that a secular newspaper or magazine discusses religious subjects unless it be adversely. If secular literature were to give attention to these topics, its influence would be far reaching in winning the thoughts of the public to the contemplation of the Supreme Being—"a consummation devoutly to be wished."

In view of this omission in secular literature, it is indeed refreshing when a weekly magazine in a recent issue contributed a whole page to the discussion of "Religion in a Free Land."

Collier's takes the position that in spite of unfavorable references to the waning influence of the church because of the automobile, the movies, or athletic sports, the church has grown steadily during the decade from 1926 to 1936, thereby increasing nine millions in that period; and that now the church in the United States can claim one member to every two people of this country.

In striking contrast, according to *Collier's* is the religious condition in such countries as Russia, where the church has been greatly suppressed in the last twenty years; or in Germany, where Catholics, Protestants and Jews alike have been persecuted since the advent of "Hitlerism"; or in Spain where the Revolution has fed on religious quarrels; or in Mexico, where the churches have been closed for ten years.

And the reason given for the difference in the growth of the church in America and in Europe is the separation of church and state in America and their being united in Europe. In America, church members attend services voluntarily and contribute voluntarily to their support: in fine, they perform their religious obligations because they want to. And the religious influence on the national life has been a saving and stabilizing one.

Though sometimes the country seems to be "going to the devil," yet because of the conserving influence of religion, things are again righted and the course of events once again moves on peacefully.

In my opinion the churches of America owe grateful appreciation to *Collier's*, that widely circulated weekly for the publicity given to "Religion in a Free Land" in its August 7 issue: an unusually graceful gesture and one that should be productive of much good.

AUGUSTUS W. FOGLE.

Columbia, S. C.

THE DORNBLASER SMILE

A Friend's Tribute

AMONG MY earliest recollections is the pleasant smile of "Uncle Johnny Dornblaser" of Valley Falls, Kan. I probably saw it first when I was quite a small child—I distinctly remember seeing it when I was five or six years old. Later I returned to Valley Falls at least once a year until

after I was grown, and at longer intervals after that. Usually I saw that man, either in his store or in the church, and I never saw him without the smile.

He is gone now—but his smile remains. It remains in the face of his sons and daughter. Thinking over the recent celebration at Valley Falls, which was in honor of the eightieth anniversary of that congregation, I realize that of all the people whom I saw at that reunion of old friends and relatives, the Dornblaser smiles were the happiest smiles of all—and that is saying a great deal. Although "Uncle Johnny" Dornblaser's smile was not visible, yet it was there in the faces of his children.

Two days later, when I was leaving the historic little town, I again saw the resident Dornblaser—an employee of the Santa Fe station there. (The others live elsewhere now.) Again I saw the cheery smile—"the Dornblaser smile" which I have known for nearly a half century. I hope that it may continue to bless the world for many more half centuries.

BY A FRIEND.

SUMMER SERVICES

Dear LUTHERAN:

MAY I RAISE my voice in protest against the absurd annual custom of a summer let-down?

Why, every year, do we have to make it such a strong point in almost all our congregations to sell the people on the idea that summer is the time to slow up? I believe this is in entire disregard for the wishes of at least sixty per cent of our church members.

Already THE LUTHERAN is carrying stories from pastors telling about their programs for September. What about July and August? As it is now, bulletins, church papers, and other material are discontinued; choirs disband and things are allowed to drift any old way. Is there any wonder that we have poor attendances and collections during July and August? Don't we invite it?

Is it necessary to tear two months of church activity from the year's calendar out of regard for the ancient traditional summer let-down?

Not everybody is willing to forget about his or her church during the summer. There are the faithful who like to come to church regularly during July and August, the same as in Lent. Cannot they be given the same kind of high-class service during the summer months as during other portions of the year?

A church that keeps up its enthusiasm during the summer will find it much easier to get going in the fall. Maybe I'm all wrong, but I would like to hear from someone else on the subject. HUGH SHARP.

N. B. On page 10, the reader will note the definite request for communications relative to answering the kinds of attacks on Christianity that are heard in New York and elsewhere. The pen name, I-Want-N-Answer, invites replies.

RELIGIOUS EDUCATION TEXTS FOR WEEKDAY SCHOOLS

The Primary lessons plan for the following, in general, but with variations where advisable:

TEACHER'S MANUAL

Pre-Session Period—Story—Memory Work: Hymns—Catechism—Handwork—Worship Period

PUPIL'S BOOK

Story—Memory Work: Hymns, Psalms, Prayers, Catechism—Home Work.

The Junior lessons plan for the following, with variations where advisable:

TEACHER'S MANUAL

Aim—Memory Work—Plan for Teaching the Lesson—Summary—Suggestions—Hymns Story—Pupil's Notes (Lesson Preparation)

PUPIL'S BOOK

Home Preparation—Classwork.

The texts and prices are as follows:

PRIMARY

First Book—God and His Helpers, Pupil's Book, 60 cents. In quantities, at 50 cents*; Teacher's Manual, 85 cents.

Second Book—Jesus and His Friends, Pupil's Book, 60 cents. In quantities, at 50 cents*; Teacher's Manual, 85 cents.

Third Book—God's Good Gifts, Pupil's Book, 60 cents. In quantities, at 50 cents*; Teacher's Manual, 85 cents.

JUNIOR

Fourth Book—God's Great Plan for Mankind, Pupil's Book, 50 cents. In quantities, at 40 cents*; Teacher's Manual, 75 cents.

Fifth Book—God's Care of Mankind, Pupil's Book, 50 cents. In quantities, at 40 cents*; Teacher's Manual, 75 cents.

Sixth Book—God Working Through Mankind, Pupil's Book, 50 cents. In quantities, at 40 cents*; Teacher's Manual, 75 cents.

* In quantities, books are not prepaid.

FOR THE SUNDAY SCHOOL

Begin Using Our Nursery Class Course in October

TEACHER'S MANUAL IN THE NURSERY

By MARION POPPEN ATHY

A cloth bound volume containing all the material needed by the teacher for fifty-two sessions. Every possible help is provided and each lesson is worked out in great detail. All necessary handwork patterns and music are included.

This course is planned as a part of THE CHRISTIAN LIFE COURSE for use with the three-year-olds. Cloth. Price, \$1.50.

PUPIL'S PAPER

LITTLE VISITS WITH JESUS

By MARION POPPEN ATHY

A set of fifty-two four-page story leaflets for weekly distribution to children attending nursery classes where the manual, IN THE NURSERY, is used. One set is needed for each child enrolled. Put up in a folder cover, with same punching as leaflets. Sold only in complete sets. Price, 50c a Set.

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MIDWEST MISCELLANIES

By Martin Schroeder, D.D.

A "GOLDEN BOOK OF JUBILEE," describing the first fifty years of Zion Evangelical Lutheran Church of Gothenburg, Nebr., has just been published by their pastor, the Rev. Alfred Duis. The church, which was started in 1887 by sixteen families, now numbers 296 baptized members, of whom 199 are also confirmed. Of the charter members only two survive, John Siemmering and Jurgen Lambertus. The membership is made up to a great extent of that church-conscious East-Friesian stock, who before their trek to the west-central Nebraska prairie, had settled around Golden, Ill., where their church and school is an eloquent testimonial of the spirit which fills these people for Christ and His church. The equipment of Zion Church is a veritable record of memorials and private donations throughout these fifty years. From chandeliers that grace the ceiling down to the very floor in the hallway the individual member's interest is revealed. That life in the new West has not always been easy for this farming community is also sufficiently attested. The frequent change of pastors may be one of the effects of the rugged pioneer's life. Except for Pastor Christian Rautenstrauss, now of Russell, Kan., who ministered here for eighteen years, the remainder of the thirteen men shared in thirty-two years, not counting the vacancies. These pastors were Fr. Schwarz, M. J. Tjaden, J. Hansen, W. Albertson, O. Winnat, O. L. Lusshai, Leo Geick, F. C. Schuldt, D.D., F. Athenstaedt, C. Rautenstrauss, J. Peil, H. Diekhoff, and the present pastor, Alfred Duis.

Land and Building Extensions

Great strides forward were made in 1906-07 under Dr. Schuldt, when ten acres of land were added to the property, the church was enlarged and a tower added. At the same time the schoolhouse was erected, a new altar purchased, and a bell hung in the tower; all for \$2,200. The following year, with Pastor Athenstaedt in charge, the new parsonage was brought into existence, cash in hand as before. During Pastor Peil's ministry a Ladies' Aid Society was organized and the congregation adopted the United Lutheran Church in America model constitution for local congregations. In spite of many local expenses and untoward circumstances, this church's missionary contributions have always ranked among the best, in fact, they are the highest of all our congregations in the restricted rain area of Nebraska, even during the year of complete drouth, 1936. All of this adds special joy to their golden jubilee year.

The anniversary was observed with appropriate services, well prepared by church improvements and renovations at an outlay of \$200. It was a beautiful day. Former Pastors Dr. Schuldt, J. Peil and Christian Rautenstrauss brought the messages. Six hundred guests were served at mealtime. Under Pastor Duis' leadership Zion Church is looking hopefully into the future.

Modernism in Nebraska received a severe set-back when the Rev. James B. Brown, formerly missionary to Syria and professor at Hastings Presbyterian College, and

now for twelve years pastor of the Presbyterian Church at Aurora, Nebr., resigned from his parish and denomination because of their alleged receding from the historical Christian faith. The Fundamentalist dissenter has now started with his adherents to the old conviction his own congregation in a former church building now used as a mortuary chapel. The new church plans to affiliate with the Presbyterian Church of America, which was organized two years ago and has headquarters in Philadelphia, Pa. Preachers are often accused of not standing by their convictions, but this Nebraska incident shows that it is still being done.

Equality Indicated

Father is coming into his own. At Redeemer Lutheran Church, Wayne, Nebr., the Rev. W. F. Most pastor, the annual Mother's Day tea has been replaced by a Parent Day program under the combined auspices of the Luther League and church school, held during June. The new departure brought out more than 150 for the successful Sunday afternoon affair.

Luther Leagues from Midwest Lutheran churches along the Nebraska-Kansas line gathered for a rally July 20 at the Lutheran Church in Home City, Kan., the Rev. E. Pett pastor. Young people had come for the day from Hanover and Greenleaf, Kan., and Lanham, Diller, Ohio, and Emerald, Nebr. In addition to devotions by the local pastor, the program was filled with addresses by Pastors E. Harrison of Greenleaf, R. Moritz of Marysville, Kan., and Sister Harriet of Tabitha Home, Lincoln. Thus our youth are preparing their church of the future.

Beautiful Camp Sheldon, near Columbus, Nebr., was the scene of the annual Nebraska Luther League Camp School August 8-12. The camp staff consisted of the Rev. T. D. Rinde, dean; the Rev. Carl Berhenke, director; the Rev. A. H. Pinkall, chaplain; Miss Minnie Asche, registrar; Mrs. A. H. Pinkall, dean of women; and Miss Faith Lippard, missionary representative. Other members of the staff were Pastors G. Gieschen and Wallace Livers, also Kenneth Rubrecht, Clarence Bleyle, and Wilbur Jenny, president of the state League. Special features in addition to regular addresses included motion pictures, lectures on astronomy, stunt program, crafts, hikes, and archery.

Women's Missionary activities in our rural districts are still new, but here and there their effect is felt with great appreciation. For instance, at Bloomfield, Nebr., St. Mark's Church observes Children's Day much as they do anywhere else, the Sacrament of Baptism included. This year the visitation committee of the local missionary society took a hand in the matter and called at farm homes where mostly the hard times had been responsible for the neglect of church obligations toward themselves and their children. A list of those homes was presented to the pastor, who followed up with the result that on Children's Day fifty-three children were presented at the font. All of them had planned, some for years, to make good their intention of "getting ready" for their children's reception into the Kingdom of God. Now, as woman would talk to

woman, the Rural Visitation Committee at work, they gladly fell in line with the duties as Christian fathers and mothers. We salute the missionary women.

The church and the circus are hardly ever seen side by side in print. We feel an urge today. A young man of our acquaintance, in the absence of any other work, took a job with the band of Atterbury's of Dakota City, Nebr. Contrary to all expectations, the young man, a church and Luther League member, in accordance with the manager's order of his concern, was given every other Sunday free for church. Of this he made good use. Only a sidelight on the human element that lives in the circus. We see there is more to its routine than just that "the show must go on."

Pastor H. Teckhaus, Tekamah, Nebr., has contributed to a symposium on "Progressive Lutheranism" the material concerning "The Importance of Breklum (Germany) Seminary to the Lutheran Church in America." The complete work is published and edited by Dr. Gottfried Werner, Erlangen, Germany, in honor of Dr. Friedrich Ulmer for the occasion of his sixtieth birthday anniversary. Dr. Ulmer's outstanding services in behalf of world Lutheranism have merited him this honor. The exhaustive study of Pastor Teckhaus is now being published serially in current issues of the *Lutherischer Herald*, and will prove of great interest to all who have an understanding of the problems with which the immigrant church of half a century ago and later was confronted. The church will never be able to appreciate fully and be grateful enough for the great service which Christian Jensen, through his seminary, has rendered American Lutheranism.

Pastors of our few churches in north Nebraska, along the South Dakota line, are wearing worried looks as they are again facing a winter with the necessities for man and beast severely reduced. Another drouth and swarms of grasshoppers in the district which was missed by the profuse rains of other sections took most of the small grain, and corn stopped its growth, being stripped by the pests. Though in the midst of summer, many farmers have been buying feed for their livestock. Now, to top it all, the hideous monster, anthrax, is mowing down the farmers' cattle. Ten to fifteen carcasses a day on a single farm is nothing unusual. Hundreds dead are reported daily from the infested territory. State aid and veterinarians are working at capacity. Less spectacular than flood or fire, the effect of these silently creeping scourges is the same.

ON THE WING

By Milton J. Bieber, D.D.

WHEN A PERSON reaches his "majority" in the United States he attains to a dignity and freedom that no other nation can bestow. He is then a complete citizen of the best country on earth. Then he can well thank God and prayerfully decide to use his liberty wisely and well. Only young people reach majorities. Likewise only Young People's Societies. Likewise

the Luther League of America at its twenty-first biennial convention, July 5-9, 1937, in the classic city of Springfield, Ohio. I propose to set forth certain

High Spots

of that inspiring gathering of young people.

1. It was the fourth convention of the Luther League of America held in the Buckeye State. The League had previously honored Cincinnati in 1900; Canton, 1906; Toledo, 1916.

2. The seven hundred registered delegates and visitors found a royal welcome and a five-day spiritual uplift in the centrally located and well-adapted Fourth Lutheran Church.

3. One of the youngest members of the convention was the versatile Pastor Emeritus of the Fourth Church, the Rev. Dr. E. G. Howard. He was everywhere. From him the entertaining Leagues took their cue in their enthusiastic welcomes, helpfulness, cordiality and excellent spirit.

4. The convention was signally honored by the presence of the beloved president of the United Lutheran Church, the Rev. Dr. F. H. Knobel, who thrilled the convention with one of his unfailingly inspiring messages.

5. The addresses from first to last on the well-arranged program were of an exceptionally high order.

6. The discussion groups led by experts were very helpful; and the convention decided to devote even more time to such practical discussions at its next convention. They covered Administration, Education, Missions, Life Service, Socials, Publicity.

7. Four new Leagues outside of the United States were received—three from the Virgin Islands and a District League from Western Canada.

8. The Juniors under the never-tiring Brenda Mehlhouse; and the Intermediates, led by the vigorous "Bob" Wolf, held separate rallies in Third and St. Luke's churches, respectively. They presented exceedingly interesting programs, pageants, debates and other educational contests. Each rally was followed by a noon luncheon. These groups also appeared on the regular program. The Junior League celebrated its fortieth anniversary at this convention.

9. The impressive theme of the convention was, "Christ Calls Youth." All the speakers, from Chaplain Wood to the final words by the re-elected president, John George Kurzenknabe, and the executive secretary, Paul M. Kinports, D.D., echoed that clarion call.

10. There were Home, Foreign, and Inner missionaries present, and delegates and representatives from almost every portion of the globe. The Luther League belts the earth.

11. At the various sessions different members of the Executive Committee presided.

12. The Executive Committee numbers twenty: the five officers, twelve members-at-large, and the Executive, Junior, and Intermediate Secretaries. The Honorary Members are: Dr. Luther M. Kuhns, Hon. E. F. Eilert, Mr. Harry Hodges, Dr. Amos John Traver.

The Executive Committee meets an-

nually at headquarters in Philadelphia and at the conventions. There are seven standing and several minor committees.

13. The League is supported by dues, a Sustaining Membership Fund, and by an annual appropriation from the United Lutheran Church.

14. The up-to-date official organ of the League, which every Leaguer should read, is *The Luther League Review*.

15. The Rev. L. W. Rupp, chairman of the League's Publicity Committee, was thoroughly and delightfully on the job before, during, and after the convention. Likewise the chairman of the Transportation Committee, Mr. W. H. Patrick, was everywhere in helpful evidence.

16. The League was treated to a barbecue at the Oesterlen Orphans' Home, located on the outskirts of the city. The Home's spic and span buildings and its attractive campus, under the watchful supervision of Mr. and Mrs. E. J. Young, pleased everybody.

Firsts

1. It was the first time that the Luther League of America met under the combined shadow of a Lutheran college and seminary—Wittenberg College and Hama Divinity School, founded 1845; the Rev. Dr. R. E. Tulloss is its efficient president.

. . . In the spacious dormitories the Leaguers found restful lodging; the various buildings held open doors and beckoned entrance; the picturesque campus was ever intriguing. Here was held the delightful Monday evening reception with appetizing refreshments. The commodious Field House echoed and re-echoed to the songs and cheers of the 1,000 banquets on Wednesday evening, when one of the institution's most noted alumni, Dr. Ross Stover, was the principal speaker. In the afternoon athletic events were the center of attraction in the stadium.

2. This convention was more largely attended by young Leaguers than ever before—an inspiring prospect!

3. There had never been the same sustained interest and attendance up to the close of the convention as at this one.

4. It was the first convention at which the various boards and committees of the United Lutheran Church were officially represented. They brought valuable information and inspiration.

5. It was the first time that the League honored the homeland in its biennial objective—enthusiastically voting \$10,000 for a Medical Center at Konnarock, Va. Its five successive previous benevolences, totaling almost \$100,000, were centered in India, \$31,000; South America, \$12,500; Puerto Rico, \$25,000; Japan, \$15,000; China, \$11,000.

6. It was the most colorful convention. Almost all the delegations displayed unique badges, garbs, and headgear. Those groups contending for the coming conventions were especially arrayed in flaming colors, gorgeous robes, and carried silken banners. The presentation of the \$11,000 check for China on banquet night; the wonderful lantern parade through the campus, ending in the massed "sing" on the steps of imposing Myers Hall; the candlelight installation closing service in the convention church, were all thrilling and imposing spectacles!

7. It was the first convention at which the various invitations for the next meeting place were acted out—in the arena, before the interested and enthusiastic Leaguers on the grandstand of the stadium.

8. It is the first time that the Luther League of America will venture beyond the Rockies to the Pacific Coast in 1939. The "farthest west" convention had been held in Omaha in 1929.

9. More varied requests for future conventions were presented than ever before—by Canada, for 1941; New York State League 1943, to celebrate the fiftieth anniversary of its founding in 1893; Pittsburgh 1945, to commemorate the fiftieth year of the organization of the Luther League of America in First Church.

10. The youngest registered delegate at this or any other Luther League of America convention was John George Kurzenknabe, Jr., three years young.

11. The writer was elected the first delegate-at-large, for having attended every biennial convention.

Review

The Luther League of America honored the following cities by its conventions: Pittsburgh, 1895; Chicago, 1896; New York, 1898; Cincinnati, 1900; St. Paul-Minneapolis, 1902; Buffalo, 1904; Canton, 1906; Chicago, 1908; Pittsburgh, 1910; Albany, 1912; Baltimore, 1914; Toledo, 1916; Buffalo, 1918; Ft. Wayne, 1920; York, Pa., 1922; Milwaukee, 1925; Salisbury, 1927; Omaha, 1929; Reading, 1931; Detroit, switched to Chicago, North Austin, 1933; Charleston, 1935; Springfield, 1937.

LUTHER LEAGUE IDEALS

(Continued from page 19)

through the church, its services and its service. We can know Him through our personal devotions, our prayers, our meditations. *If we are to be like Him we must know Him.* The Luther League should be playing its part in keeping before you the highest Christian idealism.

An Ideal League

For the sake of discussion the following questions are directed toward a study of your own League: 1. Does your League aid in the cultivation of personal Christian character? 2. Does your League maintain constant loyalty to your church? 3. Can your pastor depend on your League? 4. Does your League fully co-operate with your conference and synodical League and with the Luther League of America? 5. Does your League program cultivate the whole life of your members, physical, mental, social, spiritual? 6. Does your League deserve the motto of the Luther League of America, "Of the Church, By the Church, For the Church"? 7. How can your League approach nearer to the Luther League Ideal?

* * * *

To LEADERS: Topic date, September 12. This topic is one of two leading up to Luther League Day, September 26. Plans should already be under way for that program. Next week we study "Luther League Programs."

DETROIT LETTER

By the Rev. M. Luther Canup, D.D.

DETROITERS are the world's chariot builders. They taught the world to become travel-minded. The inventor of the spark plug surpasses the greatest teacher of geography. Detroit is a great world center. Currents of life that seem incredible are surging through this industrial city. However, in it all and through it all, its citizens are mightily encouraged with the economic recovery thus far gained, and its accompanying security, and are tremendously thrilled with the prospect of even greater material prosperity in the future. The city has not enjoyed as prosperous a summer as this since 1929. All of the "Big Three" auto manufacturers, Ford Motor Company, the General Motors and the Chrysler Corporation, have run right through July and August almost at full capacity. It is now believed that the annual lay-off between models will be of short duration. A big factor in this industrial optimism is the enormous crop of cotton in the South and wheat, corn, oats and barley in the Middle West. Prognosticators in the auto world are anticipating a still greater output in 1938. All this is not without significance to Christ and His church here in Detroit and elsewhere. Not only has the city's population increased by fifty thousand the first six months of 1937, but church members are better able to contribute to the financial support of the congregations' programs. A sad feature of this whole situation, however, is the fact that statisticians tell us that while our national income has increased twenty-two per cent since 1934, our church income has increased only two per cent. The conclusion is that church members are earning and spending more money, but giving less to the Lord. Here is a tremendous job for every pastor and church council to face, the Laymen's Movement, Committee on Stewardship and the whole United Lutheran Church. Christians are again tempted to commit the sin of relying upon prosperity rather than upon God.

Walther League Convention

More than three thousand delegates from all parts of the United States and Canada attended the forty-fifth International Walther League Convention here July 18-22. "Thine is the Power" was the convention theme. The opening session was held in the spacious Coliseum at the State Fair Grounds Sunday afternoon. Matin services were held every morning at Trinity Church, and most of the business sessions were held in the Cass Tech High School auditorium. Entertainment during the week included a boat excursion to Bob-Lo Island; a fellowship banquet at the United States Naval Armory, which was attended by 2,000; a trip to Henry Ford's Greenfield Village in a special train of forty cars; reception at the Naval Armory; and a trip through the auto plants. The Walther League has 2,130 local societies in the United States and Canada and is perhaps the largest body of Lutheran young people in the new world. The annual budget of \$48,000 for international and promotional purposes, exclusive of charitable collection, was adopted. Wheat Ridge Sanitarium at Denver, Colo., valued at \$500,000, and free of debt, is sponsored by the Leaguers. The sale of special stickers alone netted \$75,000 during the past year for this institution. The personnel of the delegates attending the Detroit convention was above the average and so impressed the public. The great secret of the Missouri Synod is the indoctrination of her young folk. Her catechetical instruction is thorough. The 1938 convention will be held in Pittsburgh.

25,000 Red-fezzed Marchers

The last week in June the Ancient Arabic Order of Nobles of the Mystic Shrine held their annual national convention in Detroit and 25,000 of these red-fezzed delegates paraded. The old town threw a real party for these dressed-up out-of-city folks and a carnival spirit reigned. It is said hard and soft drink dealers were busy a week previous stocking up, worked day and night during the Shrine Mardi Gras, and the week following were busy restocking. Flags of all colors floated in the air, a half million people solidly lined the sidewalks on both sides of the street, others straddled electric signs, ledges, railings, roof tops and fire escapes in order to watch the four-hour parade. Hawkers elbowed themselves through the milling hordes selling Shrine souvenirs. Rickety banana and orange crates (on which to sit) were sold for forty cents each. The crowds yelled at full lung capacity. Confetti and colored streamers fell from the windows of tall buildings. It somewhat resembled the first Armistice Day at Broadway and 42d Street, New York City, amidst which the United Lutheran Church was born in 1918. The gorgeous colored satin jackets and pantaloons made the parade more colorful. Almost every state in the Union and most large cities, from Maine to California, was represented in this spectacular dramatization. Seventy bands interspersed this long line with thrilling music. My, but you should have seen those dolled-up drum majors strut!

How the public likes that sort of stuff! Each float represented something characteristic of a certain state or city. Many of them were works of art. One evening during the convention Detroit staged an industrial parade over the same line of march, only somewhat shorter. Does all this have any significance? What is it about this organization that grips men, captivates their imagination, lays hold on their wealth and makes them happy and so enthusiastic in its service? They boast of their works of charity, but this alone is not the secret of their solidarity and numerical strength. There is the pomp which appeals to their pride, an ancient ritual and colorful ceremony to which they have to be educated. This seems to put them into a class by themselves. Men like it. It may all be superficial compared with the great enterprises of the Christian Church, yet men will spend millions to propagate it. It is said the recent convention left \$5,000,000 in Detroit. What is back of all this? Let those who know answer.

Sadness Into a Benediction

The church at large will learn with deep regret that the Rev. L. F. Gunderman, pas-

tor of the Church of the Holy Trinity, Flint, Mich., and the efficient statistician of the Michigan Synod for many years, met with a serious auto accident several weeks ago while riding with one of his parishioners. Also that the Rev. I. M. Brackebush, pastor of Jehovah Church, Detroit, is in a critical condition in a hospital in Detroit as a result of an auto accident August 8, while motoring with one of his parishioners in Canada, just outside of this city. May these brethren and all God's people, called upon to suffer sadness of this or any other nature, be able to find in the experience the divine benediction. May they also have the prayers of the whole church.

"President Mooney" is Coming

More than half the Roman Catholic hierarchy of the United States and Canada witnessed the enthronement of the Most Rev. Edward Mooney to Detroit's first archbishopric August 3. This spectacular, highly dramatized, and broadcast service, in which the traditions of the centuries were revived, was witnessed by more bishops and archbishops than any event of like character in the history of the Roman Catholic Church in this country. The ceremony, ancient in symbolism, which wrote a new chapter in the history of Roman Catholicism in Michigan, had its beginning in Le Sieur Antoine de la Mothe Cadillac, who planted the cross and fleur-de-lis on the site of Detroit in 1701. Archbishop Mooney becomes the spiritual head of one million Roman Catholics in this state.

The evening before, the newly elected prelate upon his arrival was given a public reception at the railroad station when a civic demonstration was held in Roosevelt Park, adjoining the Michigan Central Station. The Hearst daily estimated the crowd at 100,000, while more conservative publications estimated it at 50,000. Anyhow, the Roman Catholics of this city capitalized the occasion. They even cordially invited the "non-Catholic" world. My first name being "Martin Luther," I thought I could qualify as "non-Catholic," so I went. It was certainly sweet of the Catholics to invite outsiders. They usually do when they have something to sell. Just before the train arrived, bearing the subject of this article, the papal delegate and hundreds of others who took part in this Vatican-designed pageant, several small boys shinnied up a tree in the park in order to gain a vantage viewpoint. As the archbishop ascended the high and specially constructed platform, another small boy began to shinny up the same tree, calling to his ascending comrades to *move up*. They grew so noisy that the crowd began to she-e-e, s-h-e-e-e. Whereupon the topmost boy called down to the latest Zachæus to arrive, "Keep quiet down there; President Mooney is coming." The audience, perhaps ninety-nine per cent Catholic, roared with laughter.

This and That

The Rev. Anderson Jardine, who believes in marrying divorced people, and who married the Duke of Windsor to an American woman twice divorced, has evidently divorced himself from the Anglican

Church and he is not being hugged and kissed by the Episcopalians in this country. In his appearance in Detroit last Sunday night he spoke at a tent meeting presided over by the Rev. E. J. Rollings, an evangelist. The English vicar predicted that the duke might occupy the "White House" some day.

The Inner Mission work of the city suffered a great loss in the death of the Rev. Martin Luther Frederick last February. His successor has not yet been chosen. The Rev. Norman Menter, pastor of Salem Church, of the American Lutheran Church, who recently dedicated a beautiful new church, was the radio speaker over a national hook-up Sunday morning, August 8. *The Lutheran Charities*, the Lutheran Inner Mission Society of Detroit, has a valuable worker in the person of Mrs. Hoffsten, the wife of Dr. C. E. Hoffsten. She is in charge of the Mothers' Club at the Settlement House, 3986 Trumbull Avenue. In addition to being efficient in her work, she has the capacity of dramatizing it before an audience. She almost "stole the show" when she presented her work at the last annual meeting of the society.

The Church of the Reformation, Detroit, the Rev. C. F. Stickle's successful pastor, had the largest delegation of any congregation present at the Michigan-Indiana Summer School at Lake Wawasee. That is an enviable record, especially when you consider the distance these young people had to travel. "Like priest, like people," is an axiom which holds good in this case.

"Father Divine," whose power and magic has created a negro heaven here and in about 150 other places, finds his angelic followers in an uproar.

CORNERSTONE LAID

Superintendent Fetterly at Passavant Homes for Epileptics Lays Cornerstone of \$70,000 Dormitory

BEAUTIFUL and impressive ceremonies marked the laying of the cornerstone of the new \$70,000 Kohler Hall at the Passavant Memorial Homes for the Care of Epileptics, Rochester, Pa., Thursday afternoon, August 12. Many friends of the institution from the Beaver Valley and the Pittsburgh district joined with the officials and 120 residents of the Homes in the event.

The Rev. Bernard Fetterly, superintendent of the institution, presided. The program opened with the singing of a hymn, followed by responsive reading, led by the Rev. H. Reed Shepher, pastor of Grace Church, Rochester. The Scripture was read by the Rev. C. S. Hayner, pastor of "Burry's" Church. H. H. Bagger, D.D., president of the Pittsburgh Synod, was the principal speaker. Dr. Bagger spoke of the Homes, which were the first Christian and church institutions in the country founded solely for the care of epileptics; of the great work that is being done in caring for those afflicted people, and of the many friends who have assisted in the maintenance of the institution. Dr. Bagger also paid high tribute to the Rev. Dr. F. W. Kohler, superintendent emeritus of the institution, for his long years of faithful,

devoted and untiring service in carrying on the growing work of the Homes.

Dr. Kohler, in whose honor the new women's dormitory will be known as "Kohler Hall," spoke briefly and concluded with prayer.

Following another hymn came the laying of the cornerstone by Superintendent Fetterly. The stone, of gray granite, bears the inscription: "Kohler Hall—1937." The ceremonies closed with the benediction pronounced by the Rev. J. F. Berman of New Brighton, Pa.

Kohler Hall will be a two-story brick, fireproof structure of the most modern approved construction, with ramps at the end of the corridors, thus eliminating stairways. It will accommodate fifty patients and six attendants. There will be a reception room, living room, music room and library. Contractors have agreed to complete the building by February 1, 1938.

THE HILL OF HOPE

(Continued from page 2)

Superintendent Fetterly in the office of the epileptic homes, hearing what he has to say, you will prepare to hear great news, and not wait unduly long, in successive announcements of gifts and contributions by the Home, proving the old, old story the Passavants knew so well: God has not failed, those who attempt great things for God accomplish great things with God.

Modest Spirit—Great Soul

"But when thou art bidden, go and sit down in the lowest room."

Our little journey of August 17 led through notable Lutheran localities. Turning the corner in Prospect, we passed the place where the Roth family grew to manhood, a roof that many a day sheltered William Alfred Passavant, we are told. Not far south stands Stone Church, begun in 1829 by Pastor Schweitzerbarth. Then, in Zelienople, to the right of Route 19, past St. Paul's (American Lutheran Church), in the building of which Pastor Schweitzerbarth was instrumental. These two churches are probably the oldest church buildings of Butler County in regular use for the purpose to which they were dedicated. On the same street buildings associated with Passavant names, site of the Connoquenessing Academy, Dr. Passavant's home. Turning into the Rochester road we were near the Home for the Aged in its grove of oak trees, and then skirting the wide acres of the Orphans' Home. This children's home at Zelienople was originally planned for boys only, and on the hill above Rochester a second institution was opened for the care of orphaned girls, a program changed when the girls were moved to Zelienople.

Dropping from the hill into Rochester's business district, and across the Ohio River to Monaca, we sat for a little while with Miss Bimber, to say we had paid our last visit to Dr. Kohler, and had also visited the Home. Miss Bimber, convalescent from illness, could not climb the hill. But she could speak, in the reserve all seem to have who know these histories intimately, concealing more than she tells. It is likely that more than we credit has gone up from

that Monaca room to the Hill of Hope. She is the one with whom Dr. Kohler shared by telephone his joy in the cornerstone service on the twelfth. She is the one who heard him express his surprise that to so humble a person as he so great honor had come as to have the building bear his name, and to be permitted to have a part in the cornerstone service. In such humble spirit was the whole of his service, thirty-four years, to the Passavant Memorial Homes given.

An Item Laid Away

The city newspaper has carried the story that these homes, which now have a property valuation of \$250,000, go back to the sale of a cow for \$30.

Dr. Passavant died in 1894. Hidden away among his papers, the story continues, was this item of \$30, proceeds from the sale of a cow, and an expression of hope as to what might be done with it. The two cottages on the hill above Rochester were being vacated by removal of the girls to the orphans' home at Zelienople. It seemed the time was ripe to translate hope into reality. Upon the \$30 the work for epileptics was inaugurated.

Thus began the history of the Hill of Hope.

It is different on the hill now, as we drive up the concrete roadway under the sheltering trees. But one of the two original cottages remains, and perhaps it will not be seen many years more. On the site of the cottage that burned, Kohler Hall is now rising; we believe it will be dedicated debt free. There are sheltered on the Hill 120 patients, a score more than at the beginning of the year, with applications lying on the superintendent's desk. In the history of this institution more than 800 epileptic persons have been taken up that road to the Hill of Hope.

This institution has absolutely no state connection or support. It lives under the terms given in the program for Kohler Hall Cornerstone Day, "no offering." It lives on hope, and in that "no offering" day there came gifts expected, but not asked for, including one for \$1,000. It would not be wrong to place a title at the foot of the driveway, "This is the Hill of Hope." If you wish to visualize the spirit of Christianity through the service offered the social order through many forms of inner mission activity, join those who climb this "Hill of Hope."

Dr. Kohler, physically absent, remains a spiritual presence. Superintendent Fetterly will greet you in the spirit on which the Home was begun and has grown, the spirit that will guide its future.

We would invite every Lutheran, and many more than Lutherans, to this Beaver Valley spot in Western Pennsylvania, "The Hill of Hope."

"Try It.—Plan your day's work before you begin, and night will find you satisfied with real accomplishment, tired, perhaps, but not fretted because the most important things are left undone. Plan to live within your income. The family budget leads to sound prosperity, mutual understanding, freedom from financial worries, and greater happiness."

LUTHERAN WEEK AT MASSANETTA!

Reported by the Rev. Hugh J. Rhyne

THAT PHRASE brings a thrill to the hearts of hundreds each summer. Under the careful planning of R. H. Anderson, D.D., superintendent of the Lutheran Synod of Virginia, and J. L. Sieber, D.D., dean of the school, Lutheran Week at Massanetta, Va., has grown to be a real power in the life of the United Lutheran Church. No one dreamed in 1929 when the school was first held that it would grow to such proportions.

During the week at Massanetta which has just closed there were more than eight hundred registrations! One hundred fifteen pastors from eighteen synods were present. Four synodical presidents came to see and be helped. More than five hundred were enrolled in the Teacher Training School. There were Lutherans present from as far north as Ontario, Canada; from as far south as Mississippi; from as far east as New England; from as far west as Minnesota.

It is not strange that Massanetta this year brought forth the following statements. Said the Rev. Edgar Z. Pence, president of the South Carolina Synod, "The Summer School at Massanetta represents in the finest way possible all that is good in fellowship—a fellowship with splendid people from many states. It also represents an opportunity for the accumulation of knowledge offered by some of the great leaders of the church."

From the Rev. Paul J. Hoh of the Parish and Church School Board came this opinion: "I have attended the majority of the summer schools of the United Lutheran Church in America. Each has its individuality and its distinctive contribution to make. All are doing excellent work and are evidencing a splendid Christian spirit. But taking them all in all, I am still of the opinion that Massanetta Springs Summer School comes nearer the ideal than any other school I have attended. Its first impression on me three years ago—a most inspiring impression—remains largely unchanged."

A number of factors enter into the making of Massanetta Week. One could not possibly overlook the contribution of Mother Nature. Massanetta Springs is located in the heart of the famed Shenandoah Valley, with the Blue Ridge Mountains on the east and the Alleghanies on the west. One young Lutheran waxing eloquent on the subject said, "Nowhere does the sky look so blue, do the flowers bloom so lovely, do the birds sing so sweetly, or the hills look so rolling and clear as at Massanetta."

Training School

Then there is the actual work done at Massanetta. This year more than five hundred were enrolled in the Teacher Training Classes. The nine courses taught and the teachers were: "Understanding Our Pupils," the Rev. Paul J. Hoh; "The Purpose and Program of the Church," Charles B. Foelsch, D.D.; "Jesus and His Teachings," F. C. Longaker, D.D.; "Ways of Teaching," Luther W. Strickler, D.D.; "Guiding the Religious Growth of Pri-

mary Children," Mrs. A. J. Fenner; "Methods for Guidance of Intermediate Groups," Miss Thelma Graham; "My Bible," for ages 15, 16, 17, the Rev. John H. Fray; class for ages 9-14, no textbook, taught by Miss Rachel Snyder; class for ages 4-8, no textbook, taught by Miss Elizabeth Sieber.

In addition to these classes there was the School for Mission Pastors set up by the Rev. Paul A. Kirsch of the Board of American Missions. A full account of the activities of this school has been covered in the article by George L. Rinkliff in *THE LUTHERAN* under date of August 25.

Music

One would not give a full picture of Massanetta Week if he omitted the fine work done in the field of Christian Music by Prof. and Mrs. Paul S. Ensrud of Newberry College. Not only did they have charge of the music at the devotional and inspirational address periods, but they also conducted a forty-minute period each morning for the entire group in the study of Christian Music. An additional activity was the training of the Massanetta Choir for the presentation of F. Melius Christiansen's cantata, "The Prodigal Son." This cantata was presented Saturday night in connection with the awarding of Training School certificates.

Organization Groups

Each morning for forty minutes between the Training School periods the women gathered for a meeting under the leadership of Mrs. Virgil B. Sease; the young people met for a study of Luther League problems under the guidance of the Rev. Joseph W. Frease; and the men attended the class taught by Clarence E. Krumbholz, D.D., of the Mission School on the subject, "An Inner Mission Program for a Home Mission Congregation." On Thursday at this hour the laymen and ministers of the Virginia Synod heard Mr. Arthur P. Black of the Laymen's Movement discuss the Promotional Plan of the United Lutheran Church in America.

As one reads this list of classes and instructors he realizes that work—hard work—is part of the program at Massanetta. As a matter of fact these courses form the basis, the heart of the Massanetta program. The remainder of the activities are built around these fundamental and essential courses. It is through these that the visitor at Massanetta gets most of the material which he will use when he goes back to his local congregation.

Inspirational Addresses

Each day at noon and each evening at eight-fifteen the entire group gathered in the auditorium for the inspirational addresses. On the opening night the Rev. Paul J. Hoh described the task of the church as Evangelism and declared "that education and missions are the two avenues of approach."

Paul H. Krauss, D.D., of Fort Wayne, Ind., brought four of the inspirational addresses using the topics: "The World's Most Urgent Need," "The Challenge of Europe to Christian America," "The Adequacy of Jesus," and "Making Our Dreams Come True."

Oscar F. Blackwelder, D.D., of Washington, D. C., addressed the Assembly on three occasions. On the topic, "Can the Church Win?" the speaker said, "The church must answer the challenge of the day by showing cause for its existence."

In his second address on "The Church's Responsibility for Christian Higher Education," Dr. Blackwelder said: "The social task of organized religion in our day is to spiritualize democracy, and at probably no point is this more constructively possible than in the field of higher education."

The Rev. Franklin C. Fry of Akron, Ohio, delivered one of the evening addresses on the theme, "What is Your Life?" Using the outline: What is the origin of life? What is the dominant interest of life? What is the model of your life? What is the end of life? the speaker made a splendid appeal for the Christian way of life.

Speaking at one of the noonday periods, Dr. Isaac Cannaday of the Indian Mission Field used the theme, "Breaking Nets in India." He discussed the religions of India—Hinduism, Mohammedanism, and Christianity.

Sunday Program

On Sunday there was a great gathering of people from all over the Shenandoah Valley. Over 1,500 came for the day. After Sunday school Charles B. Foelsch, D.D., of Sunbury, Pa., brought the morning message on the subject, "Eyeless in Gaza." The speaker declared, "There are three kinds of vision: physical, which is called sight; intellectual, which is called insight; and spiritual which is soul-sight or faith."

In the afternoon the Rev. Paul J. Hoh spoke on "Ecclesiastical Plumbing." He described church organization, forms of worship, and systems of education as the "plumbing which carries the water of life to thirsty souls."

In the evening Dr. Blackwelder spoke again on "The Church and the Kingdom of God." The speaker asked four questions and proceeded to answer them. Who belongs to the Kingdom? How can we see the Kingdom? Where is the Kingdom? What is the relation between the church and this Kingdom?

Each evening after dinner a short Vesper Service was held on the lawn. Speakers at these services included J. J. Scherer, Jr., D.D., Isaac Cannaday, D.D., and the Rev. Joseph W. Frease.

Recreational and Social Activities

This year the recreation and social program was under the direction of "Buddy" Hackman, coach at Roanoke College, and Miss Thelma Graham. Under their guidance a well-rounded program was worked out. There was tennis, softball, baseball, horseshoe pitching, volley ball, golf, hiking, and trips to the famous caverns of the Shenandoah Valley. In the evening, after the general assembly period, a half hour of fun and frolic was held on the lawn.

Massanetta has never cost the Virginia Synod a cent of money. That is to say, it is not financed through the budget of the synod. Each Sunday school theoretically sends in five cents per member, and on Sunday the offering at the morning and evening services is turned over to the Massanetta treasurer. This year the Sunday offering amounted to a little over \$300.

JAPAN LUTHERAN WOMEN'S CONVENTION

By Mrs. C. K. Lippard, Osaka

THE WOMEN of our Japan Lutheran Church met in their seventh organized convention, May 11-13, 1937, in the First Lutheran Church, Kyoto. Forty-seven answered the roll call, of whom thirty were delegates. Perfect spring weather and the beauties of the interesting ancient city now turned modern, formed an ideal setting for a pleasant meeting.

It is only fitting that this sketch of the proceedings should begin by an introduction to the hosts and hostesses of the convention. The Rev. and Mrs. C. Kishi have both been in America and have many friends there. Some of us know this pastor's wife best as "Eiko San." They now have a happy home and two charming little girls. It is unnecessary to say that they acted the part of host and hostess with faultless tact and graciousness. Although our Japanese Christians are not yet all accustomed to entertaining conventions, this was the third time Mr. Kishi had acted as host to our biennial meeting. The Kurume Church entertained the women while he was pastor there, and the Moji women had their turn while he was with them; and this time the invitation again was forthcoming from a congregation of his, now in Kyoto. Three times out of seven is a good record and shows a real interest on the part of this pastor. It was the second time for Mrs. Kishi.

The second and smaller church in Kyoto was joint host with the First congregation. Pastor and Mrs. Yonemura, parents of Mrs. Kishi, are in charge of this newer work. The women of both churches did their full share in the entertaining, and to their credit be it said that they did not let their hospitality interfere with their attendance at the sessions of the convention. Everyone was made to feel at home, at ease and welcome. The warmth of the reception given to Miss Virginia Aderholt, our new missionary, attending this meeting for the first time, was another pleasant feature of the convention.

A supper and reception preceded the regular sessions, and at this event the men of the congregations presided. Their program was fitting indeed to carry out the old traditions of culture and amusement for which Kyoto has been famous for centuries. One of the features of the evening was an old-time Japanese Story Teller. This art is all too fast dying out in the faster life of New Japan and so was a rare treat to women of today.

Prayer-filled Sessions

The convention morning service was preceded, as were all sessions, by a preparatory season of prayer, and from the moment of its opening till the end of the last session, which was a consecration service, a sense of peace, unity and of spiritual power pervaded every hour of the convention. Mr. Koizumi, unordained, the pastor of the Osaka Church, preached the convention sermon. He approached us in three ways: first as women, second as Christian women, and third and inclusively, as Lutheran women. He explained clearly and simply what being a

Lutheran woman means, emphasizing the differences between our faith and others, and illustrating by a simple explanation of the morning service ritual as used in all our churches in Japan. It seemed to us as we, listened impossible that any woman there could go home without a new pride in her denomination, a new confidence in the growth of her church in Japan, a new interest in the liturgy, and, most of all, a new devotion to Christ the Saviour, Who is the Center of our Faith. In the closing consecration service the Rev. Mr. Kishi was the speaker. He left with us a stirring message from the words, "Fear not, only believe," which sent us home in confidence and hope. Except for these two services the convention was entirely in the hands of its members, and even in these two cases women led the service.

One of the most touching of the many inspirational hours during our three days together was a beautiful memorial service for Mrs. Ishimatsu, wife of our beloved blind pastor, and former president of the General Society. Miss Akard was the main speaker at this time. The tributes paid to this devoted worker now gone from our midst showed plainly that her work lives on and is bearing fruit, both in the General Body and in the lives of its members.

A Summary of Growth

Things move slowly in the Orient, and there perhaps never was a missionary who did not sometimes wish that he could hurry things along, or pray that he might see some real progress in his day. No one, however, who attended our convention could fail to note progress. We believe that a short summary of the growth that was apparent will interest our friends at home more than a detailed report of proceedings.

There was progress in efficiency. This was almost unbelievable. There was simply no comparison between this and our previous convention, although the presiding officer was the same. Self-confidence, signs of thorough preparation, understanding of the matter handled and of Roberts' rules of order were very evident. All were more free to speak and discussed with a new intelligence.

Growth in initiative was clearly shown by the number of suggestions and resolutions submitted to the executive committee before the meeting. These women are beginning to think and plan for themselves. They show a grasp of the many problems that confront our church in Japan.

Their growth in harmony, unity and loyalty may be summed up as Lutheran consciousness. This is shown by increasing willingness to assume office and take responsibility, by the ability to disagree and argue and yet be at one. They take defeat as they do everything else, graciously and with dignity. The step that this time showed more than ever that their church consciousness is at work was the voting of a contribution to the Japan Lutheran Church to be used for work among their scattered Lutheran sisters and brothers in Manchuria and Korea.

Their growth in breadth was manifested in several ways, the biggest of which was

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the apportioning of funds to the Building and Loan Project of our church, to be used to help build churches and parsonages where most needed. Our women have not long been able to see and plan beyond their own parish needs, but they are progressing fast. Their gifts as yet are small but their objectives have moved their borders far into the new possessions of their aggressive land.

Christian hospitality in Japan has been slow in developing, but this time every delegate was entertained in a home. The numbers crowded into each small house in the congregations and the warmth of welcome conveyed the deepening of fellowship every day as acquaintance grew into friendship was beautiful to witness.

We rejoiced greatly in the many evidences of growth in spirituality. The reverent and prayer-filled sessions, the hearty and spontaneous singing was truly devotional. Some years ago it was an ordeal to sing with Japanese women, so we cannot fail to mention also the development in ability to sing. Never less than two-part singing filled the little church with a soft harmony at every meeting. And the quality of hymns chosen must also be mentioned. It is not so many years since a women's meeting was not complete without "Revive Us Again" or "There is Sunshine in My Soul Today," but at Kyoto our women were able to express their fervor in hymns of the highest grade of both music and words.

In contrast to the splendid impression left by the Seventh Biennial Convention we hesitate to mention the manifest need of a presentable church building in Kyoto. A very cheap, flimsy building at best, the little chapel's best days are long past. Every cent of repair money going into it now is pure waste. Yet it is all we have. It will be some time before the Lutheran Christians in Japan can build their own places of prayer. Surely there are friends

at home who would count it a privilege to make a small memorial or other gift into a building where God's Name will be praised in this needy land.

Kyoto Statistics

The following are some statistics from Kyoto, convention city for our little group of Lutheran women in their Seventh Biennial Convention.

In the city there are 1,820 Buddhist temples with 2,720 priests. There are 403 Shinto shrines having 175 priests. No city in Japan equals this city in the number of shrines and temples and in the number of idols therein. In one temple alone there are more than a thousand idols. There are fourteen temples to each school district; there are ten times as many shrines and temples as there are primary schools.

In the midst of all this there are but 87 Christian churches with 167 missionaries and pastors. Of the latter, 27 are from America, 8 are French, 6 are English, 2 are German and the rest are Japanese.

We have but two churches here. One of them is but beginning; the other is now self-supporting but still so small and without a building that is really churchly. Many of the temples are beautiful. The city has a population of 1,080,500.

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PIONEERS IN CANADA HONORED

THE TERRIBLE CONDITION of a great part of the province of Saskatchewan, owing to the lack of rain, could do little to hinder the success of an event in the history of the Synod of Manitoba and other Provinces.

In Edenwold, on Sunday, August 8, a cairn was unveiled to commemorate the labors of the Rev. H. C. Schmieder and his co-pioneers.

Back in 1889 Pastor Schmieder came to Western Canada, and, with the exception of the Icelanders, was the first Lutheran pastor between Winnipeg and Vancouver. From his first headquarters in Winnipeg he moved to Saskatchewan, and named the place where this cairn was erected Edenwold. In 1891 the cornerstone of the first German Lutheran Church in Saskatchewan was laid by him. Two years later the dirt-walled structure was dedicated. Those two years speak of the difficulties and privations which the pioneers had to face. They built firmly, however, because it served up to the year 1919, enduring the rigors of the winter and the heat of the summer. That year the present stone building was erected, one of the finest church edifices in the province. Pastor Schmieder labored until 1896, when, due to family circumstances, he had to leave the territory. His name has not been forgotten. Most of those who labored with him preceded or followed him to eternity, but the children of the pioneers still speak of the father of the German Lutheran Church in Saskatchewan.

Approximately 1,400 persons were gathered together in and outside the church at Edenwold. Pastor F. W. Schott of Elizabeth, N. J., and Pastor K. W. Sterzer of Neudorf, Sask., preached the morning sermons dealing with Home and Foreign Missions. Hardly fifty per cent of the people found places in the church. In the afternoon, in an open-air service, the cairn was unveiled. Pastor Paul Schmieder of Rochester, N. Y., moved the hearts of his hearers when he spoke of the days of his early childhood in Edenwold. He still remembered the day his father dedicated the first Lutheran church to the service of the Triune God. He remembered the names of a number of those who had labored with his father. Some of those present at our service were present on that occasion. Pastor Schmieder urged his hearers not to forget the past, and in the present and future to build as in the past, on the rock which is the gospel of Jesus Christ.

The undersigned chose as the theme of his subject, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." All pastors present brought greetings from their congregations. The pastor loci, the Rev. G. Poetzsch, said the closing words.

The cairn was unveiled by Pastor Paul Schmieder. It bears the following inscription:

"In memory of Pastor H. C. Schmieder and his co-pioneers, who in 1891 at this place laid the cornerstone of the first German Lutheran Church in the province of Saskatchewan."

We left Edenwold meditating on the

wonderful things the Lord has permitted his servants to do in the great West. We saw the problems of the present and the opportunities of the future, and we prayed: THY KINGDOM COME.

T. HARTIG.

AN HISTORICAL EVENT

FOR MANY YEARS it has been the desire and prayer of many members of the Synod of Manitoba and other Provinces to send one of their own as a representative to a foreign field. This desire and prayer has been gratified. On the fifth of August Miss Hedwig Sterzer, daughter of the Rev. and Mrs. K. W. Sterzer, Neudorf, Sask., Canada, was commissioned to service in New Guinea under the Board of Foreign Missions of the American Lutheran Church. Miss Sterzer is the bride-elect of Missionary F. Doering in New Guinea and will leave for her destination shortly.

The service was held in Zion Church, Neudorf, where the father of the bride is the pastor. A large congregation filled the church to capacity. The liturgical part of the service was in charge of the father of the bride-elect and her brother, the Rev. K. F. Sterzer of The Pas, Manitoba.

The sermon was preached by the Rev. Thomas Hartig of Winnipeg, president of the Synod of Manitoba and other Provinces. He chose for his text John 11: 28, "The Master is come and calleth for thee." The president congratulated Miss Sterzer that the Lord has found her worthy to call her to this great service and assured her that the Lord would not forsake her, but would comfort her like a mother and that the Manitoba Synod would stand behind her with its prayers.

President Hartig then introduced Pastor J. Kroeger of Lemberg, Sask., who represented the American Lutheran Church, stating that it had been the privilege of the United Lutheran Church in America to assist the missionaries of the American Lutheran Church in India and that we were glad to offer this further assistance in the person of Miss Sterzer, and that we were rejoicing in the fact that Missionary Doering had received part of his theological training in our Saskatoon College and Seminary.

Pastor Kroeger responded warmly to the words of President Hartig. As a text he chose Isaiah 43: 1, "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine."

President Hartig commissioned Miss Sterzer to the Lord's service in heathen lands. The father and the brother of Miss Sterzer assisted in the reading of the Word of God and in the laying on of hands.

The following pastors expressed their wishes in words of Scripture: the Revs. H. E. Lehmann, Hubbard, Sask.; J. Kroeger, Lemberg, Sask.; A. F. Daechsel, Grenfell, Sask.; C. J. Daechsel, Lanigan, Sask.; and G. Daechsel, Grenfell, Sask.

It was an historical event for the Manitoba Synod, and as we pray for the outgoing sister we pray also that the Master may make His call heard by many young men and women to His service in foreign fields, so that His divine name may be hallowed, His Kingdom come and His good and gracious will be done.

K. F. STERZER.

OPENING DAY ANNOUNCED

Midland College Anniversary and Expansion Activities Begin September 7

Fremont, Nebr.

WITH A BUMPER wheat crop already harvested by farmers in Midland College's territory and a fine corn crop apparently on the way, indications are that Midland's enrollment for its fiftieth year starting September 7 will probably be the largest in the institution's history.

Eight days after Midland opens it will celebrate the fiftieth anniversary of its founding. The program now being completed under the direction of Dean William F. Zimmerman will open officially a year-long celebration of Midland's Golden Jubilee to be climaxed with a week's program, May 27-June 1, 1938.

Golden Jubilee events will be held in every month except December, the schedule being as follows: October 8, Parents' Day; October 29-31, Homecoming; November 23, Jubilee Thanksgiving; January 24, Second Semester Opening; February 16, Christian Citizenship Day; March 6, Founders' Day; April 26 and 27, Pastors' and Students' Conference.

To enable Midland to start its second half century of progress free of debt and the possessor of the first unit of a new dormitory for men, the six supporting synods, the City of Fremont and the alumni will launch a campaign for \$137,500 with a Greater Midland Conference at Fremont, September 28.

Goals for the synods are Nebraska, \$30,000; Kansas, \$15,000; Midwest, \$10,000; California, \$8,000; Texas, \$5,000; Rocky Mountain, \$2,500. The campaign committee, headed by the Rev. Thomas D. Rinde, expects to raise \$35,000 from large gifts, while the City of Fremont is expected to raise \$25,000 and the alumni \$7,000.

Most of the goal will go to retire bonds on the gymnasium and erect the first unit of the dormitory. The gymnasium bonds of \$72,500 have borne six per cent interest since 1924 so that the college at the end of this year will have paid out about \$63,000 in interest. The first dormitory unit is expected to cost \$37,500.

A fund which has no connection with the campaign is being accumulated by Golden Jubilee Chairman W. Emerson Reck in the Golden Jubilee Chest. Receiving unsolicited gifts made in appreciation of the college's first fifty years of service, the chest on August 10 contained \$5,067.16. It is hoped that the chest will contain \$10,000 by June 1, 1938.

NEW DEAN APPOINTED FOR SUSQUEHANNA

PRESIDENT G. MORRIS SMITH announces the appointment of R. B. Nell as the new Dean at Susquehanna University, Selinsgrove, Pa. He is beginning his work immediately. Dean Nell succeeds Dr. George F. Dunkelberger, who desires to give his time to the department of Education and Psychology.

Dean Nell holds a Bachelor of Arts degree from the University of Minnesota and a Master of Arts degree in Education from Columbia University. He has also done

graduate work at Harvard University. For the past fourteen years he has been associated with the Department of Education at Hamline University at St. Paul, Minn. For five years at Hamline he was dean. Mr. Nell, in addition to taking over the work of the deanship, will be associated with Dr. Dunkelberger in the Department of Education.

Miss Hester Hoffman of Buffalo, N. Y., has been appointed librarian at the university. Miss Hoffman is a graduate of Vassar and the University of Buffalo Library School. For a number of years she has been the assistant to Dr. Augustus Shearer, the director of the Grosvenor Library at Buffalo, one of the largest reference libraries in the East. Miss Hoffman has also conducted a library course in the University of Buffalo. She is a lecturer of ability. At present she is in Europe, but is expected to arrive at the campus shortly after Labor Day.

Miss Ella Engel of Washington, D. C., has been appointed Registrar for Susquehanna University. Miss Engel is a graduate of Wittenberg College and in addition has received a business training. She is at present the secretary in the office of Dr. Gould Wickey, the executive secretary of the Council of Church Boards and secretary of the United Lutheran Board of Education, with headquarters in Washington, D. C. Miss Engel has had large experience in educational matters. She will begin her work shortly after the first of September.

CHURCH AT MORGANTON DEDICATED

CALVARY CONGREGATION formally opened the new church on King Street, Morganton, N. C., with special services on August 8. These were attended by friends in the community and Lutherans from this section of the state. Dr. J. L. Morgan, president of the United Synod of North Carolina, delivered the sermon Sunday morning, and Dr. E. C. Cooper, pastor at Shelby, N. C., formerly field missionary for western North Carolina, spoke Sunday night. Dr. Morgan commended the congregation for erecting such an attractive church for so small a sum and with so little indebtedness. The pastor, the Rev. D. P. Rudisill, conducted the service. Mrs. G. W. McClanahan, president of the Women's Missionary Society of the North Carolina Synod, brought greetings from this organization, and the Holy Communion was administered at the close of the morning service. In the afternoon a baptismal service was held.

This church cost \$9,511.55 exclusive of windows, pews and chancel furnishings, which will bring the total to approximately \$12,500. The indebtedness at the end of the year will be about \$3,000. Among gifts, Pastor Rudisill mentioned \$2,500 contributed by the Women's Missionary Society of the synod; \$1,500 from the synod; chancel furniture from Mr. and Mrs. C. A. Rudisill; and the organ given by the Waldensian Presbyterian Church at Valdese. Offerings are being taken for funds for the pews by St. John's Church, Cherryville, and Immanuel Church, Lincolnton.

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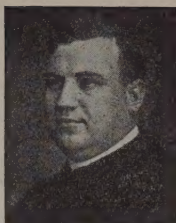
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JAMES C. KINARD, President



The building program just completed is noteworthy in view of the fact that in the four years since the re-establishment of the congregation, after a lapse in Lutheran activity here, the congregation has outgrown the small frame building which occupied the same site. The congregation consists of sixty confirmed members and eighty-nine baptized members. Mr. E. E. Bolick, a contractor and member of the church council, directed the work.

The new building is of English architecture, with Tudor Gothic windows. It has a seating capacity of 300 and is finished in dark oak. In addition to the auditorium on the main floor there is the pastor's study. The Sunday school department occupies the ground floor, which has an assembly room and five classrooms. The church has a central location in the town. Pastor Rudisill has been the shepherd of this congregation since 1932.

**ASSISTANT SUPERINTENDENT
INSTALLED**

The Rev. Conrad Weiser Raker was installed in St. Michael's Church, Allentown, Pa., on Sunday evening, August 8, by Conrad Wilker, D.D., president of the Allentown Conference. Mr. Raker is assistant superintendent of the Good Shepherd Home for Crippled Children and Old People, Allentown, of which his father, Dr. John Raker, was the founder and superintendent for almost thirty years.

Mr. Raker is a graduate of Muhlenberg College in 1934, and the Philadelphia Lutheran Seminary in May 1937. While at the seminary he took additional night courses at the Wharton School of Finance to prepare him further for the work in which he is deeply interested. During his early youth he showed special consideration for the feelings of others, a necessary qualification for this work of the church upon which he has entered.

The staff of workers at this Home consists of Dr. and Mrs. John Raker, Mr. Conrad W. Raker, the office force, and a large corps of assistants. Two deaconesses from the Baltimore Motherhouse have charge of the Old Folks' and Girls' Cottage. One graduate nurse is giving full-time service, and several practical nurses are assisting, also four graduates of the Special Course at the Baltimore Motherhouse.

There are seventy-two children and twenty-seven old folks in the Home at the present time. The Home, located at Sixth and St. John Streets in Allentown, Pa., reports a need for better equipment for the ever-increasing demands from within and without, and the continued help of loyal supporters of the work being done there.

NEWS BRIEFS

THE LUTHERAN Pastors' Association of Westchester County, N. Y., through a committee headed by the Rev. R. F. Auman of Scarsdale, has for several years conducted a fifteen-minute devotional period every Monday at 2.00 P. M. over Station WFAS of the Westchester Broadcasting Company. The various pastors accept rotated appointments to be responsible for the service and talk.

JOHANNESBURG, SOUTH AFRICA. The white man's chart of the story of the widow's mite does not make sense to the South African housewife. Clothing in that part of the world is synonymous with wealth. "How can she be the 'poor widow' with her flowing dress" is the incredulous reaction of the African native. With instances such as this in mind the late Dan Crawford, veteran white missionary to Africa, stressed the need of "thinking black" in any approaches of the white man to the African in an attempt to make the Bible intelligible to him. With this in mind the World's Sunday School Association is planning to present awards to native African artists who produce illustrations of the parables conveying the fullest meaning to native African children. Native African artists are not numerous and the media through which they work are limited. Nevertheless the results will be marked by an originality which should prove refreshing, and they will represent an attempt in "thinking black."

George E. Neff, Esq., esteemed layman of the church, died at his home in York, Pa., August 16. Funeral services were conducted by his pastor on August 19. An appreciation of his services will appear in next week's LUTHERAN.

OBITUARY

Kohler. Frederick William Kohler, D.D., superintendent emeritus of the Passavant Memorial Homes for the Care of Epileptics, Rochester, Pa., one of the most widely known and beloved ministers of the Beaver Valley and the Pittsburgh Synod, died suddenly in the family home in Rochester, Pa., Sunday morning, August 15th, at seven o'clock. Just three days before, he had been present at the laying of the cornerstone of "Kohler Hall," a new dormitory for women, at which time he spoke a few words in appreciation of the honor thus bestowed upon him in having the dormitory named for him and offered the prayer.

Frederick William Kohler was born September 8, 1856, in New Holland, Pa., a son of the late John and Louise Ann Baum Kohler. In his youth he was confirmed at Trappe, Pa. He was graduated from Muhlenberg College with the A.B. degree in 1878 and from the Philadelphia Seminary in 1881. This same year he received the A.M. degree from Muhlenberg College and was ordained to the gospel ministry by the Ministerium of Pennsylvania, at Pottstown, Pa. In 1926 Thiel College honored him by conferring upon him the degree of Doctor of Divinity.

Dr. Kohler served in the following pastorates: Franklin, Pa., 1881-1884; Irwin, Pa., 1884-1886; Bridgewater, Nova Scotia, 1886-1890; New Brighton and Monaca, 1890-1900 and 1890-1894 respectively. In Monaca he completed the church; in New Brighton he built a church. Logstown, 1892-1896, reviving work that was practically dead, and New Brighton, Pa., 1907-1922. From 1896 to 1899 he served as the Missionary Superintendent of the Pittsburgh Synod. In January 1903 he became superintendent of the Passavant Memorial Homes at Rochester and served in this capacity until January 1936, when he became superintendent emeritus. He made a host of friends, and the Homes flourished under his able management, building three dormitories as well as a chapel and laundry.

Dr. Kohler was united in marriage to Victoria Brown of Monaca in February 1892. Mrs. Kohler preceded her husband in death a few years ago. Surviving are two daughters, Miss Emma Louise Kohler at home and Mrs. Elmer C. Otto, Rochester; one son, Frederick William Kohler, Jr., Greenville, Pa.; three grandchildren; one brother, the Rev. C. S. Kohler, Cleveland, Ohio; and three sisters, Mrs. Robert Brown, Stroudsburg, Pa., Mrs. William Mearig and Miss Emma Kohler, New Holland.

The body of Dr. Kohler was taken to the chapel of Passavant Memorial Homes Sunday afternoon, where in the presence of the Home family the funeral service was read by Superintendent Fetterly, after which his body was taken to his late residence. A private service was conducted Tuesday afternoon. The Rev. H. Reed Sheffer, pastor of Grace Church, Rochester, Pa., read the service and the Rev. Bernard Fetterly gave a meditation based on Psalm 116:15. Interment was made in Irvin Cemetery, Rochester, Pa. Bernard Fetterly.

Maloney. Elizabeth Tressler Maloney, wife of J. Sumner Maloney of Rockford, Ill., and daughter of the late President and Mrs. David Loy Tressler of Carthage College, died at her home May 9.

Mrs. Maloney was endowed with splendid executive ability and public speaking address; hence her talents were constantly in demand to help good causes.

She was vice-president of the Women's Missionary Society of the United Lutheran Church upon its formation in 1918; chairman of the local committee in charge of plans for the general convention of the Society held in Rockford, Ill.; active in the Illinois synodical society, women's clubs and D. A. R. of Rockford. She found a great happiness and blessing in "Trinity Guild," the large class of women in the Bible school of her own church whom she addressed each Sunday morning and whose activities she directed.

The funeral was conducted by her pastors, Drs. H. M. Bannen and O. G. Beckstrand, with interment at Homewood, Ill.

Besides her husband, she is survived by her son, J. Loy Maloney, city editor of the Chicago Tribune; two grandchildren, Patricia and Barbara Maloney; a brother, Charles J. Tressler of Chicago; and a sister, Mrs. C. B. Newcomer of Carthage, Ill. M. T. N. August 23, 1937.

Stacy. Jennie L. Stacy, widow of the Rev. C. G. Stacy, passed away at the home of her son, the Rev. C. B. A. Stacy in Dayton, Ohio, July 1, 1937. She was born July 20, 1868, at Springfield, Ohio, the daughter of Azel B. and his wife, Margaret E. Smith. She became a confirmed member of the First Lutheran Church, Springfield, Ohio, where she served as a faithful teacher in the Sunday school for several years. May 16, 1900, she was united in marriage with the Rev. Curtis G. Stacy. Their only child is the Rev. C. B. A. Stacy of Dayton.

Her husband served many widely separated mission pastorates and she was always a sympathetic and helpful companion during his many arduous labors in the Master's service. She lived and served with her husband in Grand Maris, Minn.; Chicago, Ill.; San Jose, Calif.; Seaside, Ore.; Saltsburg, Pa.; Sulphur Springs, Ohio; Bunker Hill and Wilson, Kan.; and Fairview, Ill. Since 1916 she had made her home at Springfield, where her husband passed away June 30, 1927. Since July 1935, her health being impaired, she made her home with her son, who is now pastor of Grace Church, Dayton, Ohio.

Funeral services were held in Grace Church, Dayton, July 6, in charge of R. A. Albert, D.D., of Ellerton, Ohio, and burial was in her father's family lot in Ferncliff Cemetery in Springfield, Ohio. C. B. A. Stacy.

IN MEMORIAM

On Sunday morning, June 20, 1937, the Rev. Charles H. Armstrong was called from earth to his heavenly home. It was a glorious step for him, laying aside his frail earthly garments and stepping within the beautiful gates of the mansion prepared for him. He served for thirty years as pastor of the Lutheran churches in Bedford County, Tennessee, and enshrined in the memory of his church members is the recollection of his sincerity, his friendliness, his kindly word of counsel, his sense of justice, his inspiration, his piety, and his faith in God and Life Eternal.

He taught, preached, pleaded, and prayed for the betterment of mankind and salvation in accordance with the teachings of the Bible.

Now that God in His great wisdom has called Brother Armstrong home, and in view of the loss we have sustained by the death of our pastor, therefore be it resolved:

(1) That while we grieve for the departure of a faithful friend, we find consolation in the belief that it is well with him for whom we grieve.

(2) That the church laments the loss of its leader whose endeavors were for its welfare; a friend and co-worker who was loved by us all.

Respectfully submitted,

Austin W. Shofner, Chairman.
Clyde H. Shoffner.
J. T. Shofner.

INQUIRY ANSWERED

In response to a question addressed to THE LUTHERAN, inquiry was made of the president of the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States concerning the ecclesiastical status of Reginald B. Naugle and the Church of the Resurrection, Fifty-second and Thompson Sts., Philadelphia, Pa., of which he is pastor. The president of the Ministerium replied to this inquiry as follows:

Inquiries have repeatedly been received recently concerning the ecclesiastical connection of the Church of the Resurrection, located at 52d and Thompson Streets, Philadelphia, Pa., and its pastor, Mr. Reginald B. Naugle. The Church of the Resurrection was formerly a congregation belonging to the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States. It severed its connection therewith and is now independent. To the best of

my knowledge the name of Mr. Reginald B. Naugle does not appear in the list of pastors of any Lutheran Church body in this country." August 19, 1937.

ATTENTION CHAPLAINS

The committee in charge of the program for the National Convention of the American Legion, which begins in New York, September 20, has requested all churches to hold special services the morning of Sunday, September 19. The National Lutheran Council is seeking the general compliance with this request of the Lutheran churches in the Metropolitan area. Many Lutheran clergymen served as chaplains with the A. E. F., and some of them will be among the half million visitors to the convention. The Council requests that every Lutheran chaplain who expects to be in New York City at that time communicate with the Council offices as soon as possible, indicating whether he is willing to occupy one of the Lutheran pulpits that Sunday morning. Address

Osborne Hauge, Publicity Director,
National Lutheran Council,
39 East 35th Street,
New York City.

WOMEN'S MISSIONARY SOCIETY TRIENNIAL CONVENTION

The triennial convention of the Women's Missionary Society of the United Lutheran Church in America will be held in Buffalo, N. Y., October 2-6, 1937. Convention headquarters—Hotel Statler. Communion service for delegates and visitors Sunday, October 3, at 10:45 A. M., in Holy Trinity Church, Henry J. Pfum, D.D., pastor. Inspirational Meeting Sunday evening in Holy Trinity Church. Business sessions in the Hotel Statler, Monday, Tuesday and Wednesday.

The Young Women's Congress, Saturday, October 2, in Holy Trinity Church.

A. Barbara Wiegand, Rec. Sec.

WOMEN'S MEETING

The thirty-first annual convention of the Women's Missionary Society of the Pacific Synod will be held in Trinity Church, Longview, Wash., the Rev. E. A. Vosseler pastor, October 19-21. Mrs. H. I. Spangler, Sec.

PASTORAL RETREAT

The annual retreat of the Pastoral Association in the Wilkes-Barre and Scranton areas will be held in St. John's Church, Scranton, Pa., J. C. Mattes, D.D., pastor, beginning with Vespers, Monday, September 27, at eight o'clock, and concluding with the Holy Communion Wednesday morning, September 29, at eleven o'clock. The general theme of the six meditations is "St. Paul, the Chosen Vessel of the Lord." Interested pastors and laymen are invited and may correspond with the secretary of the committee.

David A. Menges,
15 Church St., Kingston, Pa.

CHANGE OF ADDRESS

Aman, John A., from 902 Caldwell St., Newberry, S. C., to 904 Caldwell St., Newberry, S. C.

Allbeck, W. D., from 503 E. McCreight Ave., Springfield, Ohio, to 411 E. Madison Ave., Springfield, Ohio.

Bergner, C. F., from 443 S. Queen St., Lancaster, Pa., to 323 Atkins Ave., Lancaster, Pa. Bohrer, Bernhard, from 304 Fifth Ave., Greenport, L. I., N. Y., to 214 Conklin St., Farmingdale, L. I., N. Y.

Brandt, William E., from 1633 Poplar St., Philadelphia, Pa., to 531 Glen Echo Road, Philadelphia, Pa.

Courtney, G. I., from 508 24th St., Altoona, Pa., to 2306 4th Ave., Altoona, Pa. Dumler, Henry, from Hildreth, Nebr., to Davenport, Nebr.

Dysinger, Wendel S., Ph.D., from 117 E. Market St., Iowa City, Iowa, to Thiel College, Greenville, Pa.

George, C. G., from 1526 Big Bend Blvd., St. Louis, Mo., to 7554 Hoover Ave., St. Louis, Mo.

Hodel, Henry, from 707 28th St., Saskatoon, Sask., Canada, to Walmer Road, Saskatoon, Sask., Canada.

Imhoff, Roger G., from 5270 Colerian Ave., Cincinnati, Ohio, to R. F. D. No. 11, Mount Healthy, Cincinnati, Ohio.

Klahn, J. W., from 85 Cleveland Drive, Croton-on-Hudson, N. Y., to 79 S. Highland Ave., Ossining, N. Y.

Kuithunen, Arvid E., from Wapella, Sask., Canada, to Sylvan Lake, Alberta, Canada. Lawrence, D.D., Harvey S., from Box 824, Laramie, Wyo., to R. F. D. No. 5, Columbia City, Ind.

Lentz, Harold H., from 417 Park St., Ashland, Ohio, to 1110 Grant St., Ashland, Ohio.

Mussgenug, Walter A., from Chicago Lutheran Theological Seminary, Maywood, Ill., to 549 S. 6th St., Muskogee, Okla.

Powell, M. I., from Easton St., Leipsic, Ohio, to 365 Alden Ave., Columbus, Ohio.



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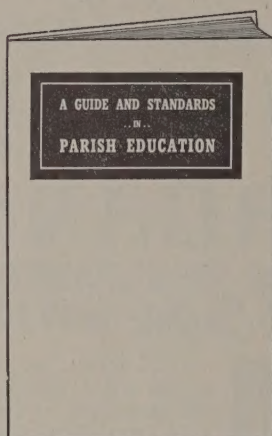


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